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PRINTED FOR THE GOVERNMENT OF BIHAR AND ORISSA
BY THE BAPTIST MISSION PRESS, CALCUTTA
AND
PUBLISHED BY THE SUPERINTENDENT, GOVERNMENT PRINTING,
BIHAR AND ORISSA, PATNA

9

Catalogue
OF THE
Arabic and Persian Manuscripts
IN THE
ORIENTAL PUBLIC LIBRARY .
AT
BANKIPORE

VOLUME VIII
(PERSIAN MSS.)

BIOGRAPHY, ROMANCES, TALES
AND
ANECDOTES

Prepared by
MAULAVI ABDUL MUQTADIR
Khan Bahadur

. PRINTED FOR THE GOVERNMENT OF BIHAR AND ORISSA
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1925

PREFACE.

THE present is the eighth volume of the Catalogue of Arabic and Persian MSS. in the Oriental Public Library at Bankipore, and the sixth dealing with the Persian MSS. It contains notices of 120 MSS., which, added to the contents of the first five volumes, brings up the total to 768 MSS.

Of these 120 MSS., the first 77 belong to the important section, Biography. This section comprises a number of very rare works, including several early and very valuable *Tadkirahs* of the *Shaykhs* and poets of early times. The remaining 43 MSS. are arranged under the heading *Romances, Tales and Anecdotes*.

Manuscripts of special interest have been described in detail in the Catalogue; but particular attention may be invited to the following:—

No. 654. A very neatly written and correct copy (dated A.H. 1044) of Sayf-ud-Din's *Âsâr-ul-Wuzarâ*, containing biographical notices of the most distinguished Wazirs from the earliest times down to the reign of Mirzâ Sultân Husayn Bâiqarâ (A.H. 873-911).

No. 659. An old and correct copy of the first part of Farid-ud-Din Attâr's *Tadkirat-ul-Anliyâ*, dated A.H. 724.

No. 660. Another old and neatly written copy of the same *Tadkirah*, dated A.H. 830.

No. 662. A very rare copy of *Safwat us-Safâ* by Ibn-i Bazzâz, containing a detailed account of the life of the celebrated saint *Shaykh Safi-ud-Din Ishâq*, the ancestor of the *Safawi* Kings of Persia.

No. 663. An exceedingly valuable and beautifully written copy of *Majâlis-ul-Ushshâq*, containing a number of illustrations in the finest Persian style.

No. 671. *Kalimât-us-Şâdiqin*. A very valuable and rare work, containing biographies of saints who lie buried in Dihli.

- No. 673. A copy of Dārā Shikūh's *Saffnat-ul-Auliya*, revised and collated by the author himself.
- No 676 *Mir'at ul-Asfār*. A rare and very valuable work on the lives of the renowned saints from the rise of Islām down to the ninth century of the Muhammadan era
- No 684. A very valuable copy of a portion of Taqī Kāghī's *Tadkirah* of Persian poets, revised and collated by the author himself
- Nos. 685-686. *ʿUlat-ul-ʿAshiqin*. An extremely rare and very extensive *Tadkirah* of Persian poets by Taqī Auladī complete in two volumes
- No 690 A copy of the very rare third volume of Khwush-gū's *Tadkirah* of Persian poets (سنة خوشگو), containing notices of contemporary poets.
- No 691. A copy of Azad Bilgīrāmī's *Yad i Baydā* partly in the handwriting of the author himself
- No. 701 A rare copy of *Gul i Ramā* by Lachhmi Narāyan Shāhī on the lives of Persian poets, both Hindu and Muslim.
- Nos. 701-705. *Khulāṣat-ul-Kalam* by ʿAlī Ibrāhīm Khān Khāldī, containing biographical notices of those poets who wrote Maṣnawīs, with copious extracts from their works
- No 708. The first-half of the rare and extensive *Tadkirah* of Persian poets (صحت ابراهیم), by the same ʿAlī Ibrāhīm Khān
- No. 719. A rare Persian translation of the famous biographical dictionary of Ibn-i ʿIjālīkān.
- No. 722. A rare copy of the *Khatimah* of Abd-ul-Bāqī Nabāwandī's *Maʿāṣir-i Rahmī*

Mainly on account of the great economy involved, it has been decided to print this and succeeding volumes of the Catalogue in Calcutta instead of in London, as formerly. This has necessitated a change in the arrangements made by the Government of Bihar and Orissa for supervising the preparation and publication of the volumes. Sir E. Denison Rose, Kt., C.I.E., Ph.D., under whose supervision the work of cataloguing the MSS. in this Library was first started, very kindly continued, even after leaving India in 1914, to pass the final proofs for the Press. This is no longer possible,

however, now that the printing is being done in Calcutta ; and the following are the arrangements under which the present volume of the Catalogue appears. It has been prepared by the Persian cataloguer, Khan Bahadur Abdul Muqtadir, who requires no introduction to those acquainted with the scholarly character of his earlier volumes. The volume has been carefully revised under the direction of Mr. J. A. Chapman, Librarian of the Imperial Library, Calcutta, who, since Sir Denison Ross left India, has been responsible for the final revision (in India) of both the Persian and Arabic volumes of the Catalogue. The local supervision of the cataloguing work is, at present, in the hands of Mr. E. A. Horne, who, in the absence of Mr. Chapman on leave in England, has seen the present volume through the Press.

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ERRATA.

Page		Line	
17	..	11	.. "Bashar Hâfi" should be "Bishr Hâfi."
29	..	1	.. "regna" should be "regnal."
34	..	18	.. "گيتي فروز" should be "گيتي فرو"
43	..	31	.. "103" should be "104"; and the serial numbers that follow it should be increased by one.
51	..	24	.. "Bustâmi" should be "Bistâmi."
53	..	2	.. "Ayd" should be "Zayd."
56	{	2	.. "Bashar" should be "Bishr."
		24	.. "Darâni" should be "Dârâni."
		38	.. "Dinâwari" should be "Dinawari"
58	..	24	.. "Qudayb" should be "Qadib."
77	..	33	.. "founded on" should be "on which is founded."
103	..	8	.. "Aksir" should be "Iksir."
126	..	20	.. "اس" should be "س."
146	..	35	.. "ترجمہ چیل حدیث" should be "ترجمہ چیل حدیث"
177	..	9	.. "لٹائف الطرایف" should be "لٹائف الطرایف"
171-195.. The page-heading (odd pages) should be "Romances, Tales and Anecdotes."

PERSIAN MANUSCRIPTS.

BIOGRAPHY.

CHRIST.

No. 649.

fol. 179 • lines 14 : size $7\frac{1}{2} \times 4\frac{1}{4}$: 59×27 .

مرآت القدس

MIR'ÂT-UL-QUDS.

THE life of Christ, based on the Gospels.

Author. Padre Geronimo Xavier بادری ژيرو نيمو شويو.

Beginning :--

بسم الله الاب و الابن و الروح القدس انه واحد مرات القدس که درین
گذارش می یابد داستان احوال عجیب حضرت ایشوچ کریستس و بدین
پارچه تعلیم آسمانی و معجزاتی بزرگ فدر او - گفتار اندر خطاب زمین بوس *
چون آوازه عجایب مسیح بلند گردید و در روی زمین برآگنده
شد النعم *

The author, a Jesuit, was a native of Navarre. He joined the Mission at Goa in 1571 and died there in 1617. See Zedler's Lexikon, s.v. Xaverius (Hier); Biogr. Univ. s.v. Xavier (Jérôme); Dorn, St. Petersburg Catalogue, pp. 243-246; Riou, i., p. 3; Ethé, Bodl. Lib. Cat. No. 364; Ethé, India Office Lib. Cat. Nos. 619-620; W. Pertsch, p. 57.

The work was edited, with a Latin translation, by Louis de Dieu, under the title of "Historia Christi Persice," Lugduni Bat., 1639.

The same wrote a history of St. Peter, also edited by L. de Dieu, Lugd. Bat., 1639; lives of all the twelve apostles, written in 1609, a copy of which is mentioned by Uri, p. 270; a Persian translation of the Psalms; and the "Guide of Kings," addressed to Jahângir in 1609; see Bibliotheca Marsdeniana, p. 395.

We are told by the author in the preface that the emperor Akbar desired him to write an account of Christ's life in Persian. Hence the composition. In the conclusion he says that he collected his materials from the Gospels at Ágrah, where he was assisted in his Persian translation by Maulânâ 'Abd-ur-Rattâr bin Qâsim Lâhauri مولانا عبد الستار بن قاسم لاہوری.

In the preface, fol. 4^b, he refers us for a detailed account of the subject to his other work *Â'inah-i-Haq Numâ* آئینہ حق نما, which, he says, he had then very nearly completed. The date and place of composition, given at the end of the preface, are Ágrah 15 Urdi Bihisht, A.D. 1602 = A.H. 1011 (wrongly written here 1612 مرار و شش صد و دوازده) for in the conclusion he distinctly says that he completed the work at Ágrah in the forty-seventh year of Akbar's reign (A.D. 1602).

The work is divided into four chapters as follows:—

- I. Christ's infancy: باب اول در طفولیت مسیح و پرورش یافتن او, on fol. 4^b.
- II. His miracles and teaching: باب دوم در معجزات و تعلیم او, on fol. 46^b.
- III. His pains, sufferings and death: باب سیم در جفاها و مختلفا و مرگ مسیح, on fol. 144^a.
- IV. His resurrection and ascension: باب چهارم برخاستن مسیح از قبر و رفتن او بر آسمان, on fol. 164^a.

A good and correct copy, with marks of collation in some places. References to the Gospels and other works are noted in the margins in red. Written in beautiful Nasta'liq within gold and coloured ruled borders with an illuminated, now faded, head-piece. The headings are written in red.

The name داستان مسیح, by which the work is commonly known, is written in red as a running title at the top of every other page.

Dated 19th Dulqarad, A.H. 1037.

Presented to the library by Sayyid Safdar Nawwâb of Patna.

No. 650.

fol. 37 ; lines 19 (in 4 coll.) ; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

The same.

An incomplete copy of the preceding work.

The beginning of this copy is different from that of the above. It begins thus :—

پس از ستایش آفریدگار در جهان و تمجید شائع درمندگان النعم

The first line on fol. 2ⁿ of the above copy corresponds with the sixth on fol. 2ⁿ of the present. It breaks off in the middle of the first-half of Chapter II, with the line corresponding with line 12, fol. 71^a, line 12, of the preceding copy.

Written diagonally in small Nasta'liq on thin, but good paper, within three gold-ruled columns with an illuminated head-piece.

The title *داستن مسیح* is found here on fol. 1^b.

The copy has numerous clerical errors.

Dated A.H. 1013.

Scribe : عبد الرزاق قندماری .

It may be remarked here that the general appearance of the MS., the hand-writing and the illumination at the beginning lead us to suppose that the copy was written in, or immediately after, the 18th century, and that the date, A.H. 1013, is spurious.

PHILOSOPHERS.

No. 651.

fol. 53 ; lines 17 ; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

اقوال حکما

AQWÂL-I HUKAMÂ.

Biographies of ancient and modern philosophers and wise men, being an abridgment of Maqṣūd 'Alī Tabrizī's (مقصود علی تبریزی)

Persian translation of Maulânâ Shams ud-Dîn Muḥammad Shahrâzûrî's محمد شهر زوری (not Suhrawardî, as wrongly stated by Ethé. India Office Lib. Cat., No. 614) *Tārīkh ul-Hukamâ* تاریخ الحكماء.

Beginning:—

سپاس و ستایش حکیمی :! که اول بی اولست قائم از دریافت
جلال او عقلهای عقلاں آنج *

The Arabic original, *نزهة الارواح و روضة الافراح في تواريخ الحكماء*, was written by Shahrâzûrî about A.H. 600 = A.D. 1203, and consists of two parts, treating respectively of the ancient and the Muslim Philosophers. A complete copy is noticed by Ahlwardt, Berlin Cat., No. 10,055, and another by Sachau, *Chronologie, Orientalischer Völker*, p. l. A copy of the first part is described in the Leyden Catalogue, No. 1488.

The Persian translation was made by Maqṣûd 'Alî Tabrizî, in A.H. 1011 = A.D. 1602, according to Ethé (India Office Lib. Cat., No. 614) at the request of Sulṭân Salim Shâh (afterwards Jahângir) in Akbar's reign, but according to Rieu, Suppl. No. 100, by order of Shâh 'Abbâs.

The title of the work and the name of the author are not given in our text, but in an endorsement on the fly-leaf at the beginning it is called *Aqwâl-i Hukamâ* حکما با قول. It seems to be identical with the *انتخاب تاریخ الحكماء* (also called *قول الحكماء*) of Munshî

• Mir Sayyid Sadr ud-Dîn bin Mir Muḥammad Sâdiq bin Mir Muḥammad Anân میر سید صدر الدین بن میر محمد صادق بن میر محمد امنین, a copy of which is noticed in Ethé, India Office Lib. Cat., No. 618.

• Contents:—

Preface, dealing with the use of philosophy, with the ancient Greeks, and their philosophers, fol. 2^a.

Part I. Account of the ancient sages as follows—

Adam, Shîs and Idris, fol. 4^a.

• Tâi, son of Idris and اسقلموس (Aesculapius), fol. 8^a.

• امپدوکلس (Empedocles), and فیتا غورس (Pythagoras), fol. 8^b.

• سقراطیس (Socrates), fol. 10^a.

• افلاطون (Plato), fol. 14^a; ارسطو (Aristotle), fol. 15^b; انکسا غورس (Anaxagoras), fol. 16^b; ثافرستیس (Theophrastus), fol. 17^a; اودیمنوس (Eudemus) and اسخیلوس (Aeschylus), fol. 17^b; دیموقریطیس (Democritus), قانس (Cannusius) ارستپیس (Aristippus) and فلوطرخیس (Plutarchus), fol. 18^a; اسکندر افرویدیسی (Suidas), اسکندر (Alexander

Aphrodisiensis); Shaykh Abû 'Alî Ibn-Iskandar, Shaykh Yûnânî, Zarâdusht, دیوجانی کلبي (Diogenes Cynicus), fol. 18^b; بقراط (Hippocrates), fol. 20^b; اومیرس (Homerus), fol. 21^a; سولون (Solon), fol. 22^a; زنون read زیتون (Zeno), fol. 23^a; اسکندر ذی القرنین (Alexander), fol. 23^b; بطليموس (Ptolemaeus), fol. 26^b; مسادرجیس, fol. 27^b; غریقوریوس (Gregorius) and باسلیوس (Basilius), fol. 28^a; Luqmân, fol. 28^b; جالینوس (Galenus), fol. 32^a.

Part II, beginning on fol. 35^b—

Hunayn bin Ishâq, with the *Kunyâh* Abû Zayd, of Bagdâd, the first to translate Yûnânî books into Arabic, fol. 35^b.

Ishâq bin Hunayn, a friend of Muktafi, skilled in astrology, on which he wrote several works, fol. 36^a.

Muhammad bin Dhakiriyâ, well versed in کیمیا (Chemistry), fol. 36^a.

Abû 'Ugmân Sa'id bin Yaqûb Dimishqi, well versed in Arabic and Yûnânî, fol. 36^b.

Abul Khayr bin Bihnam of Baghlâd, known as بقراط دوم or Hippocrates II, who embraced Islâm in his old age, fol. 36^b.

Abû Nasr Fârâbi, fol. 37^a. Yahyû Nahwî, entitled بطریق, a Christian, who wrote two works on Christianity, for which he received 2,000 *dinârs*, fol. 38^a.

Abû Sulaymân Muhammad bin Mas'ûd Bustî, who wrote the *Ikhwânus Ṣafâ*, consisting of fifty-one treatises, with the assistance of Abu'l Hasan 'Alî bin Hârim Zanjânî (here رنجانى), Abû Ahmad Nahrajûrî, 'Awfi, and Zayd bin Rafâ'ah, fol. 38^a.

Abû 'Abd Ullah Bâbulî, versed in logic and author of a treatise on اکسیر, fol. 38^a.

Ya'qûb bin Ishâq, a mathematician (مهندس), and Abû Zayr' Balkhî, fol. 38^b.

Abul Faraj Tayyib and Abul Qâsim Kirmânî, fol. 39^a.

Abû Hâmid bin Ishâq and Abû 'Alî bin Hayṣam (known as the 'Second Ptolemaeus'), fol. 39^b.

Abû Sahl Kûfî, Ibn A'lam Bagdâdî, and 'Alî bin Ḥusayn, with the *Kunyâh* Abu'l Faraj, fol. 40^a.

Abû Sahl Masîhî, Bahman Yâr bin Marzbûn, and Abû Mansûr Ḥusayn bin Tâhir of Isfahân, fol. 40^b.

Abd-ul-Wâhid Jûrjânî and Abul Hasan Aṣîrî, fol. 41^a.

Abul Qâsim 'Abd-ur- Raḥmân bin Abi Ṣâdiq, fol. 41^b.

Abu'l Hasan 'Alî Nasawî and Umar Khayyâm, fol. 42^a.

Abū Hâtim Muzaffar Isfarâ'îni, Abū'l 'Abbâs (لوكري), Qâdî Zayn-ud-Dîn bin Sahlân Sâwajî, and As'ad Mahnât fol. 42^b.

Tâj-ud-Dîn bin 'Abd-ul-Karîm Shârnastâni, Abul Hasan Tabîb Baghdâdî, Ishâq bin Mahârib Qummi and Abū Ja'far bin Bâbwayh, fol. 43^a.

Shâhib bin 'Amîd and Abū 'Alî Ahmad bin Muḥammad Maskawayh, fol. 43^b.

Abu'l Qâsim Hasan bin Faḍl, Abu'n Nafis, Abū'l Hasan Jawghani, and Abū Muḥammad Bukhârî fol. 44^a.

Abu'l Barakât Baghdâdî, Bahâ-ud-Dîn Abū Muḥammad (حسروني), Muḥammad Hârîgî Sarakhsi, and Mahmûd Khwârazmî, fol. 44^b.

'Abd-ur-Rahmân Khûzin 'Allâmi, Muḥammad bin Ahmad Bayhaqî, and Abū Rayḥân Muḥammad bin Ahmad Bîrûnî, fol. 45^a.

Abu'l Hasan 'Awfî, Abū 'Alî Isâ, and Shaykh Abū 'Alî Ḥusayn bin 'Abd U'llah Bukhârî, fol. 45^b.

Abul Fath Bustî and Abū'l Hasan Muḥammad bin Yûsuf 'Âmirî, fol. 47^b.

Zayn-ud-Dîn Ismâ'il Jurjânî, fol. 48^a.

Abū Sulaymân Muḥammad bin Tâhir Sijistânî, fol. 48^b.

Ibn Suyyâr and Abū'l Hasan ibn Hârûn, fol. 49^a.

Alî bin Zayn Ṭabarî and 'Alî bin Shâhak, fol. 49^b.

'Isâ bin 'Alî Jarrâh and Fakhr-ud-Dîn Muḥammad bin Ḥusayn ur-Râzî, fol. 50^a.

Shihâb-ud-Dîn Abū'l Futûḥ Yahyâ Suhrawardî, fol. 50^b.

Written in fair Nasta'liq within gold and coloured ruled borders with an illuminated head-piece.

Some folios at the beginning are inlaid in new margins.

The ink has corroded the paper.

Not dated. 18th century.

TRADITIONISTS AND LEARNED MEN.

No. 652.

foll. 96; lines 21; size $10\frac{1}{4} \times 6\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

بستان المحدثين

BUSTÂN-UL-MUHADDIŞÎN.

'The Garden of Traditionists.' Biographical notices of eminent traditionists, with bibliographical accounts of their works.

Author: 'Abd-ul-'Aziz Dihlawî عبد العزيز دهلوي.

Beginning:—

الحمد لله حق حمدة و الصلوة و السلام الاتمان الاكمال النعم

Maulânâ Shih 'Abd-ul-'Aziz, son of the celebrated saint and scholar Maulânâ Shih Wali Ullah of Dihli, is the author of the well-known commentary on the Qurân, entitled Tafsîr-i-Fath-ul-'Aziz, and of several other works. He died on 7 Shawwâl, A.H. 1277 = A.D. 1824.

The author deals with those works on Hadîs which are generally cited as authorities by other authors.

The work has been lithographed at an Indian Press, 1824 (the name of the place is not given).

Written in Indian Ta'liq.

Not dated. Apparently the middle of the 19th century.

No. 653.

foll. 112; lines 12; size $12\frac{1}{4} \times 7\frac{1}{2}$; $8 \times 4\frac{1}{2}$.

سبعة المهرجان في آثار هندوستان

SUBĤAT-UL-MARJÂN FI ÂŞÂR-I
HINDÛSTÂN.

An incomplete copy of a Persian translation of Âzâd Bilgrâmi's Subĥat-ul-Marjân.

Translator: Sayyid Shams-ud-Dîn Hasaui ul-Husayni Banârasî
سيد شمس الدين حسنى الحسيني بنارسي.

Beginning:—

خدایسیرا که رب دو جهانست تنایش خارج از نطق و بیان است

Gulām 'Alī Āzād has been repeatedly mentioned in connection with other works of his. See No. 423.

From an anonymous note at the end of the copy we learn that the translator was in the service of Mahārāj Īsari Parshād (Rājah of Banāras), 1869 = A.H. 1286, at whose order the translation was made. He was a pupil of his uncle 'Abd Ullah Banārasī, and was buried by the side of his father Shāh Wāriq 'Alī.

The translation begins with a versified introduction in which the translator praises the Rājah briefly, and says that he translated the work at the Rājah's order.

The work is divided into four sections فصل.

I. fol. 6ⁿ. On the pre-eminence of Hindūstān based on Hadīq and Tafsīr. فصل اول در بیان آنچه که آمده است از ذکر هند در تفسیر و حدیث.

II. fol. 50ⁿ. Notices of the 'Ulamā of Hindūstān: در فصل دوم ذکر علماء هند. It ends with a detailed account of the author.

The third and the fourth sections, treating respectively of 'the beauties of speech' در خوبیهای کلام and 'Love' در ذکر عاشقان و معشوقان.

Written in a beautiful and clear, Nasta'liq.

Not dated. A modern copy.

WAZĪRS, AMĪRS, NAWWĀBS, KHĀNS, ETC.

No. 654.

fol. 227; lines 16, size $9\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

آثار الوزراء

ĀṢĀR-UL-WUZARĀ.

Biographical notices of the most celebrated Wazir^s from the oldest times down to the reign of Mirzā Sultān Husayn Bāiqarā, who reigned from A.H. 873-911 = A.D. 1468-1505.

Author: Sayf-ud-Dīn Hājī bin Nizām-ul-Faqlī (Ethé. in his Bodl. Lib. Cat., No. 347, reads 'Aqlī). سيف الدين حاجي بن نظم الفضلي.

Beginning:—

شرايف تكميدات حضرت پادشاهی را که در ایجاد کائنات بشریک
و وزیر محتاج نکشت الخ

The author wrote this work for his patron, the great Wazir Khwājah Qiwām-ud-Dīn Nizām-ul-Mulk ul-Khawāfi, with praise of whom the work concludes. According to a statement of the author on fol. 225^b, this great statesman accompanied Sultān Abū Saʿīd Mirzā (A.H. 854–873 = A.D. 1450–1468) in an expedition to 'Irāq and Aqarbā'ijān in A.H. 871 = A.D. 1466, and was appointed Governor of Qum and Ray in A.H. 873 = A.D. 1467. We further learn from a passage on fol. 226^a that in A.H. 875 = A.D. 1469 he was raised to the office of Wazir by Sultān Husayn Bāiqarā.

It would appear from the preface that long before the composition of the present work the author had collected in a *Majmū'ah* the writings of great kings, saints, 'Ulamā and Wazirs, which was very much appreciated by the author's patron. The author then observes that as there was no work dealing with the lives of Wazirs, he wrote the present work for his patron. He enumerates the following as forming the basis of his composition:—

تاریخ امیر محمد جابر طبري - شهنشاه فردوسي - جامع الکتابات -
مکتاب فوج بعد شدة - جامع التواریخ - ترجمه یمینی - مقامات خواجه
ابو نصر مشکاني که از مصنفات ابو افضل بیهقي است - تاریخ
سلجوقي - تاریخ جهنکشی جوینی - مجمع الانساب - قابوس نامه -
ظفر نامه - تاریخ ال مظفر - تاریخ کرمان - تاریخ نسیم السکار -
رساله سوانح (تواریخ) (Ethé, loc. cit., has افکار رشیدی -

Besides the above works the author also mentions مولانا محمد بن عبد الوهاب العدنی (fol. 2^a), and تاریخ بني عباس مولفہ محمد بن عبدوس (fol. 65^a).

As in the Bodl. Lib. copy, the date of composition given here (fol. 223^b) is A.H. 803 = A.D. 1400, which, as shown by Dr. Ethé, is a mistake for A.H. 883 = A.D. 1478. It seems probable that the source of this and the copy in the Bodl. Lib. was the same.

The work is divided into two *Maqālahs*. *Maqālah* I. treats

of the distinguished Wazirs of the most renowned dynasties of the East down to the author's time. It is subdivided into twelve *Bābs*, as follows:—

1. Wazirs of the ancient kings, i.e., Persian and Greek, باب اول, در ذکر وزراء سلاطین عا تقدم, on fol. 7^b.

2. Wazirs of the first four companions of the Prophet and the Imāms, باب دوم در ذکر وزرای خلفای راشدین و ائمه مہدیین رضوان اللہ علیہم اجمعین, on fol. 13^a.

3. Wazirs of the Umayyads, باب سیم در ذکر وزرای بنی امیہ, on fol. 13^b.

• 4. Wazirs of the Abbāsids, باب چهارم در ذکر وزرای خلفای بنی عباس, on fol. 18^b.

• 5. Wazirs of the Sāmānids, باب پنجم در ذکر وزرای آل سلمان, on fol. 111^a.

6. Wazirs of the Ghaznawis, باب ششم در ذکر وزرای غزنویان ائمه, on fol. 113^b.

7. Wazirs of the Būyids, باب هفتم در ذکر وزرای آل بویہ, on fol. 145^b.

8. Wazirs of the Saljūqis, باب هشتم در ذکر وزرای آل ساجوق, on fol. 149^b.

9. Wazirs of the Khwārazm Shāhis, باب نهم در ذکر وزرای سلاطین خوارزمشاهی, on fol. 190^a.

10. Wazirs of Chingiz Khān and his descendants, باب دهم در ذکر وزرای چنگیز خان و اولاد و احفاد او, on fol. 193^b.

• 11. Wazirs of the Muzaffarids and the Gūrids, باب یازدهم در ذکر وزرای آل مظفر و غور, on fol. 214^a.

This heading is added here in a later hand.

• 12. Wazirs of Timūr and his successors. The heading is wanting, and a space left blank on fol. 217^b seems to have been intended for it.

• The second *Muqilah* (در ذکر اصف زعمان و خواجہ جهان قوام الحق) on fol. 223^b, which, according to the index on fol. 7^a, was to contain a special account of the author's patron Khwājah Qiwām-ud-Dīn, in four books (باب اول) در اخلاق آنحضرت و ترجمہ او بر تمامی وزراء عالم - باب دوم در حالات و کیفیات مہمات آنحضرت قبل از وزارت - باب سیم در حالات بہمان وزارت - باب چهارم در عیال و اعطافات حضرت یادشاه اسلام بنسبت حال آنحضرت, occupies in the text only eight pages, and there is no sub-division. This *Muqilah* is also imperfect in all the copies mentioned in Rieu, iii., p. 969; Ethé

Bodl. Lib. Cat. No. 347; Ethé, India Office Lib. Cat. No. 621; and Browne, Cambridge Univ. Lib. Cat., p. 187. It may, therefore, be concluded that the author did not finish his task.

A correct copy. Occasional emendations and marginal notes, found throughout the copy, suggest that the MS. was revised and collated. Many dates, not given in the original text, are noted in the margins in a later hand.

Written in beautiful learned Naskh, with the headings and the Arabic passages in red.

Dated 10 Rabi' I, A.H. 1044.

Scribe: ابن درويش املعلي شيخ حسن ملحق به سلسلة كبرويه.

The seals on the fly-leaf at the beginning have been effaced.

No. 655.

fol. 301; lines 21; size $11\frac{1}{2} \times 7\frac{1}{4}$; $9 \times 4\frac{3}{4}$.

مآثر الامراء

MA'ÂŞIR-UL-UMARÂ.

The earlier version of the great biographical dictionary of the famous *Amirs* of the Indian empire from the beginning of Akbar's reign to the time of composition, arranged alphabetically.

Author: Nawwâb Sâmṣam-ud-Daulah Shâh Nawâz Khân Shahid Khawâfi Aurangâbâdî نواب مصمم الدوله شاه نواز خان شهيد خوانفي اورنگ آبادي.

Shâh Nawâz Khân, originally named Abd ur-Razzâq, belonged to the Sayyid family of Khawâf, which had come to India during the reign of Akbar, and several members of which held distinguished offices under the Indian Timurids. He was born on the 28th of Ramadân, A.H. 1111 = A.D. 1700, in Multân, of which place his grandfather, Muḥammad Kâzim Khân, was the Diwân. In his early life he repaired to Aurangâbâd, and soon after was introduced to the court of Nizâm ul-Mulk Âṣaf Jâh, who made him the Diwân of Berâr in A.H. 1145 = A.D. 1732. In A.H. 1160 = A.D. 1737, when Âṣaf Jâh went to Dihli and left his son, Nâsir Jang, behind as his deputy, the latter made the author Diwân of his own office as well as royal Diwân. When Âṣaf ud-Daulah returned to the Deccan, and Nâsir Jang opposed him, the author took sides with

the latter, and fought for him in the battle which took place in A.H. 1154=A.D. 1741. Having thus incurred the displeasure of Āṣaf Jāh, the author went into retirement, during which he occupied himself in writing the present work. He spent five years in this way, when Āṣaf Jāh re-instated him in the Diwānī of Berār, A.H. 1160=A.D. 1747. His return to duty, we are told, did not permit him to complete the work. When Nāṣir Jang succeeded his father, he made the author his Diwān. In A.H. 1165=A.D. 1752, the author entered the court of Ṣalābat Jang, and was appointed Nūbahdār of Haydarābād. He lost this appointment, but when Ṣalābat Jang came to Aurangābād, he made the author Prime Minister, and honoured him with the rank of seven thousand, together with seven thousand horse, and the title of Šamsām ud-Daulah. He held the post for four years, during which time he rendered valuable service to the State. He defeated Raghū Bhonsla, and took five lacs of rupees as tribute; imprisoned Surja Rāo, the Zamindār of Narmal, and confiscated his territory; took fifty lakhs of rupees from the Rājah of Maysūr as tribute; helped Rāo Bâlāji against the Afghāns, and afterwards enlisted on the side of the French against the English. He held the post of Diwānī till A.H. 1170=A.D. 1757, when the discontented soldiery, their pay having fallen into arrears, rose against him and compelled Ṣalābat Jang to appoint Āṣaf Jāh's son, Basālat Jang, in his place. This hastened his downfall. He fled to the fort of Daulatābād, and his property, worth lakhs of rupees, was confiscated to the government. In Rajab, A.H. 1171=A.D. 1758, he was put under arrest at Aurangābād by Haydar Jang, and on the 3rd Ramaḍān of the same year was murdered by the French soldiers under Bussy, or, as some say, shot dead by that general himself.

We learn from the preface that after Šamsām ud-Daulah's death the Ma'āṣir ul-Umarā, which he had left in the rough, was lost in the sack of his house. The famous Gulām 'Alī Āzād, repeatedly mentioned in this Catalogue (see Nos. 423, 691, 697, 700, etc.), an intimate friend of the author, and attached to him as secretary, recovered the missing work after a prolonged search; arranged the scattered portions, and edited it, adding a preface, an account of the author's life, and four biographical notices extracted from his own work, *Sarw-i Āzād* (see No. 697). An English translation of the author's life, as given by Āzād, was published in the *Quarterly Oriental Review*, vol. iv., pp. 267-288.

Full particulars of the work and the author will be found in the editor's account, fol. 2ⁿ: Morley's *Descrip. Cat.*, p. 101; Elliot,

BIOGRAPHY.

History of India, vol. viii., pp. 187-191. See also Rieu, p. 339; Ethé, Bodl. Lib. Cat., Nos. 166 and 167; E. Bloel i., p. 372; Ethé, India Office Lib. Cat., Nos. 622-628.

The author's life by Gulām 'Alī Āzād, fol. 2^a, beginning:—

نواب مصمّم الدوله — رحمه الله تعالى - قام اعلي وى مير
الرزاق است و اصلش از اعيان سادات خواب النجم *

The author's preface, on fol. 8^a, beginning:—

الحمد لله و سلام على عبادة الذين اصطفى - اما بعد عرض میدارد
عبد الرزاق الحسيفي الخوافي الوردنگبادي كه از مبادي سن رشد
يز النجم *

The present MS. comprises 287 lives, beginning with خان
, fol. 9^a, and ending with باقوت خان هبشي, fol. 300^a.

Written in a scholarly Nasta'liq.

Not dated. Apparently first half of the 19th century.

There are two mutilated notes on the title-page. A s
bearing the inscription ابو احمد خان, appears on the top of the s
page, and is followed by a note recording the price of the MS
fifty rupees.

No. 656.

fol. 207; lines 27; size 12 x 7½; 8½ x 4½.

مآثر الامرا

MA'ĀSIR UL-UMARĀ.

The second edition of Shāh Nawāz Khān's Ma'āsir ul-Umarā revised and enlarged by his son, 'Abd ul-Hayy, in two separate volumes.

VOLUME I.

Begins with the author's life by Gulām 'Alī Āzād, after following introductory lines:—

مصنف این کتاب مستطاب كه با مير غلام علي آزاد بلگرامي مودت
محبت فراوان داشتند بعد تحرير اين اوراق قبل ازین كه از ترتيب فارغ

شدند داعیه حق را لبیک اجابت گفتند میر مذکور به حصول مسوده مصنف مرحوم که از اوراق بیش نبود بسک ترتیب کشیدند و حال مصنف مرحوم که هنوز زین تحریر نیافته بود بدین افزودند و می هذا *

At the end of the second volume 'Abd ul-Hayy gives a short account of his own life and some specimens of his verses. We learn that he was born in Aurangābād. A.H. 1142 = A.D. 1729. He devoted his early life to the pursuit of learning, and in A.H. 1162 = A.D. 1748 was raised to the rank of Khān by Nāsir Jang, and appointed Diwān of Berār. In the time of Salābat Jang he was made Governor of Aurangābād and the fort of Daulatābād. Later on he attracted the notice of Nawwāb Nizām ul-Mulk Nizām ud-Daulah, from whom he received first the post and title (Šamsām ud-Daulah) of his father, and subsequently the title of Šamsām ul-Mulk. He was still in the Nawwāb's service at the time of writing this work. He adopted the poetical title Šārim, صاوم.

From the concluding portion of Shāh Nawāz Khan's life, by Gulām 'Alī Azād, we learn that 'Abd ul-Hayy's title was originally Šhams ud-Daulah Dilāwar Jang. In the *Šuḥuf-i Ibrāhīm* he is called Šamsām ul-Mulk Dilāwar Jang.

According to a note found at the end of the British Museum copy (Rieu, Add. 21, 470, p. 341), 'Abd ul-Hayy died at the fort of Kanlas on the 15th of Jumāda I. A.H. 1196 = A.D. 1781, and was buried in his own garden at Haydarābād.

* Gulām 'Alī 'Azād, in his *Khizānah-i 'Āmirah*, p. 296, speaking of 'Abd ul-Hayy in the present tense, says that he first adopted the takhallus Wiqār, وقار, but subsequently changed it to Šārim, صاوم.

This revised edition has been printed in three volumes in the *Ribl. Indica Series*, Calcutta, 1888-1891. An English translation of the work, by H. Boveridge, is appearing in the same series.

From the preface in the printed text, we learn that after Gulām 'Alī 'Azād had finished with the work, 'Abd ul-Hayy recovered other portions of his father's MS. and began in A.H. 1182 = A.D. 1768 to prepare this considerably enlarged edition, comprising, as he says, 730 notices. He enumerates thirty works as those on which he based his edition, and says that it was completed in A.H. 1194 = A.D. 1780.

C. Stewart, in his *Catalogue*, p. 19, makes a curious mistake regarding the authorship of the *Ma'āṣir ul-Umarā*, reversing the relation of father and son.

The preface by 'Abd ul-Hayy, found in almost all the copies of his edition, is not in the present MS. The author's preface is however given in fol. 7^b.

This first half of the work, comprising 193 lives, and beginning with **خان ادم** on fol. 9^a, ends with the letter Sin, the last name being **سر بلند خان**. The names are arranged in alphabetical order.

No. 657.

fol. 208; lines and size same as above.

VOLUME II.

The second half of 'Abd ul-Hayy's edition of *Ma'âsir ul-U'marâ*, comprising 250 biographical notices.

It begins with **شمس الدین محمد خان اکہ پسر میر یار محمد غزنوی** and ends with **پلنگ توش خان بہادر**.

Both volumes are written by the same scribe in fair Naskh within gold and coloured ruled borders with the headings in red. Each volume has an ordinary illuminated head-piece.

Not dated. Apparently the latter half of the 19th century.

No. 658.

fol. 184; lines 11; size $7 \times 4\frac{1}{2}$; 5×3 .

تذکرہ صوبہ داران اودہ و حیدر آباد

TADKIRAH-I-ŞÜBAHDÂRÂN-I-AWADH WA HAYDARÂBÂD.

The title is taken from an endorsement on the fly-leaf. The work consists of the portion of the *Khizânah-i-Âmirah* (see No. 700) devoted to the account of Âsaf Jâh, his sons and other contemporary Nawwâbs, corresponding to fol. 26^b, line 1 to 98^a of the *Khizânah*. Foll. 177^b-184^a contain the biography of Âzâl corresponding to fol. 98^b-101^a of the *Khizânah*.

Written in fair Nasta'liq.

Dated 8th Dulhijjah, A.H. 1203.

The following note in the hand-writing of H. Blochmann is found on the fly-leaf at the beginning:—

"The Sūbahdārs of Audh and Haidarābād. An extract from the *Khizānah-i-Āmirāh* by Ghulām Ali Āzād.

J. H. Blöchmann, 1870."

The title-page bears the signature of Francis Gladwin.

SHAYKHS.

No. 659.

fol. 273; lines 19; size $9\frac{1}{2} \times 6\frac{3}{4}$; $6 \times 4\frac{1}{2}$.

تذكرة الاوليا

TADKIRAT-UL-AULIYĀ.

A very old and exceedingly valuable copy of the *first part* of the famous *Tadkirat-ul-Auliya* of Farid-ud-Din 'Attār (*d.* A.H. 627 = A.D. 1229), containing notices of eminent saints and Sūfis belonging mostly to the first three centuries of the Hijrah.

Beginning.

الحمد لله انجواد بافضل انواع الذمماء المذنب بشرف امذاف العطية •

المحمود اليه •

The author, who has been mentioned under Nos. 46-52, begins the work with a doxology in Arabic, followed by a preface in Persian in which he sets forth the object of the work.

Most copies of the *Tadkirat-ul-Auliya* comprise seventy to seventy-two biographies, and these are known as *Part I*; but some have a Supplement, called *Part II*, containing usually from twenty to twenty-five notices of eminent Shaykhs of a later period. This old copy of the *first part*, dated A.H. 724, differs from other copies in the arrangement as well as in the number of the articles. It contains seventy-seven notices, the last five of which in other copies are placed in the second part.

The text, which is archaic both in wording and in spelling, is of unique authority, and as written within a century of the author's

death, may be regarded as the most trustworthy transcript of work.

As the order in our copy is different from the order of old copies, and as the names are spelt differently, the saints notice may be enumerated as follows:—

1. Ja'far Šādiq, fol. 7^a. 2. Uways Qarānī, fol. 10^a. 3. Ḥasan Baṣrī, fol. 15^a. 4. Mālik Dinār, fol. 24^b. 5. Muḥamm Wāsi', fol. 28^b. 6. Ḥabīb 'Ajāmī, fol. 29^b. 7. Abū Ḥāzim Mak' fol. 32^b. 8. 'Atbah bin Ġulām, fol. 33^a. 9. Rābi'ah 'Adawiyya fol. 34^a. 10. Fudayl 'Iyād, fol. 42^b. 11. Ibrāhīm Adham, fol. 4^a. 12. Baṣṣar Ḥāfi, fol. 56^b. 13. Du'n'nūn Miṣrī, fol. 60^a. 14. Bāyaz Bisṭāmī, fol. 68^b. 15. 'Abd Ullah Mubārak, fol. 90^a. 16. Sufyī Ṣawrī, fol. 94^b. 17. Abū 'Alī Shāfiq, fol. 98^b. 18. Abū Ḥanīfa Kūfi, fol. 101^b. 19. Imām Shāfi'i, fol. 105^b. 20. Aḥmad Ḥanbalī, fol. 108^a. 21. Dā'ūd Tā'i, fol. 111^a. 22. Ḥārīṣ Muḥāsibī, fol. 112^a. 23. Abū Sulaymān Dārānī, fol. 115^b. 24. Aḥmad Simal (Ethé, Bod No. 1051, reads Muḥammad Simāk), fol. 119^b. 25. Muḥammad b. Aslām Tūsi, fol. 120^a. 26. Aḥmad Ḥarbī, fol. 121^a. 27. Ḥāti Asām, fol. 123^a. 28. Saḥl bin 'Abd Ullah, fol. 128^b. 29. Ma'rī Karkhī, fol. 135^a. 30. Sari Saqāṭī, fol. 137^b. 31. Faṭḥ Maṣṣilī, fol. 142^b. 32. Aḥmad Ḥawārī, fol. 143^a. 33. Aḥmad Khidrawayh, fol. 144^a. 34. Abū Turāb Nakhshabī, fol. 137^b. 35. Yahyā Ma'ād, fol. 149^b. 36. Shāh Shujā' Kirmānī, fol. 157^b. 37. Yūsuf bin-u Husayn, fol. 159^b. 38. Abū Ḥafṣ Ḥuddād, fol. 163^a. 39. Ḥamdū Qaṣṣār, fol. 168^b. 40. Mansūr 'Ammār, fol. 170^a. 41. Aḥmad bi 'Asīm Antākī, fol. 172^a. 42. 'Abd Ullah Khubayq' (in the heading it written as حقی but in the body حقیق : in the following copy حنیق in the third copy حقیق ; Ethé, India Office Copy No. 1051, has Ḥaḥqī حنیق), fol. 173^b. 43. Junayd Baḡdādī, fol. 174^a. 44. 'Amr bi 'Uṣmān Makkī, fol. 192^b. 45. Abū Sa'īd Kharrāz, fol. 194^a. 46. Abul Husayn Nūri, fol. 197^b. 47. Abū 'Uṣmān Hīrī (so in the third copy: this copy and the next have خری, fol. 202^b). 48. Abu Muḥammad Ruwaynī, fol. 206^b. 49. Ibn 'Aṭā, fol. 208^a. 50. Abū 'Abd Ullah bin ul-Jallā (so in the following two copies; but here bin-ul-Jalāl), fol. 212^a. 51. Ibrāhīm bin Dā'ūd Raqqī, fol. 213^a. 52. Yūsuf Ashbāt, fol. 213^b. 53. Abū Ya'qūb Nahrajūrī (in the following two copies, Abū Ya'qūb Ishāq Nahrajūrī), fol. 215^b. 54. Samnūn Muḥibb, fol. 216^b. 55. Abū Muḥammad Murta'ish, fol. 218^b. 56. Abū 'Abd Ullah Muḥammad bin Faḍl, fol. 219^b. 57. Abul Husayn Būshanjī, fol. 220^b. 58. Muḥammad bin 'Alī ut-Tirmidī, fol. 221^b. 59. Abū Bakr Warrāq, fol. 226^b. 60. 'Abd

1 So in Hkūtiyār-un Rafiq, Library copy, fol. 69^b.

Ullah Manâzil, fol. 229^a. 61. 'Ali Sahl Isfahâni, fol. 230^b. 62. Khayr-i-Nassâf, fol. 231^a. 63. Abul Khayr Aqta', fol. 232^a. 64. Abû Hamzah Khurâsâni, fol. 233^a. 65. Ahmad Masrûq, fol. 233^b. 66. 'Abd Ullah Turûgî (the text has *تروغدي*, which seems to be a mistake for *تروغدى*; see Mu'jam-ul-Buldân, where the place *تروغذ* is mentioned under the letter *ت*), fol. 234^b. 67. 'Abd Ullah Mağribî, fol. 235^b. 68. Abû 'Ali Jurjâni, fol. 236^b. 69. Abû Bakr Kattânî, fol. 237^a. 70. Abû 'Abd Ullah Muḥammad ul-Khafif, fol. 239^b. 71. Abû Muḥammad Jurayri (in the following two copies *حزري*), fol. 243^b. 72. Husayn Mansûr Hallâj, fol. 245^a. 73. Ibrâhim Khawwîs, fol. 251^a. 74. Mamshâd (or Minshâd) Dimawari, fol. 256^b. 75. Abû Bakr Shibli, fol. 258^a. 76. Abû Naṣr Sarraj, fol. 271^a. 77. Abul 'Abbas Qasab, fol. 271^b.

The contents of both parts have been described in Ethé, India Office Cat. No. 1051, and of the first part in Cat. Codl. Or. Lugd. Batav., iii., p. 17. See also Rien, i., p. 311; W. Pertsch, Berlin Cat., pp. 548-551; Rehatsek, Cat. Raisonné, p. 190, No. 28; Stewart's Cat., p. 30; Copenhagen Cat., p. 8; Ethé, Bodl. Lib. Cat. No. 622, 1 and 2, No. 624, 1 and 2, and No. 625, 9 and 10; Ethé, India Office Cat. Nos. 1052 to 1054; Hâj. Khat. ii., p. 258; Mélanges Asiatiques, vol. v., p. 251, and Bibliotheca Sprenger., No. 354-6. Abridgments of the work have been noticed in W. Pertsch, Berlin Cat., p. 551 (by 'Abd-ul-Wahid Balgrâmi), and in Copenhagen Cat., *loc. cit.* A poetic version by 'Allâf or Hâfiz-i-'Allâf, composed A.H. 821 = A.D. 1418, has been described in detail in Rosen, Persian MSS., pp. 210-215.

The complete text has been lithographed in Lahore, 1889 and 1891, and in Bombay, A.H. 1321, but these editions have been superseded by the edition of R. A. Nicholson, 1905 and 1907. For some extracts in a German translation, cf. W. Pertsch, *loc. cit.*

The index, occupying foll. 6^a-7^a, has seventy-two names, but not in the order in which they appear in the text.

Written in Naskh within gold and coloured ruled borders, with a beautifully illuminated (now faded) double page 'Unwan.

The colophon is dated A.H. 724: *سنة اربع وعشرون وسبعماية* (some mischievous hand has changed the last word to *ستمائة*, and has added "600" A.H. above it).

Scribe: *احمد بن محمد بن الرشيد الكازوني*.

Foll. 3-32 are mounted on new margins. The bottom of foll. 169-272 is slightly water-stained, but the text is not affected. Some notes and *Arḡ-āfshahs* are found on the title page. Two seals of a certain Lutf Ullah, dated A.H. 1089 and 1094, are also found.

No. 660.

fol. 360; lines 17; size $9\frac{3}{4} \times 6\frac{1}{4}$; 7×4 .

The same.

Another copy of the *first part* of 'Attâr's *Tadkirat-ul-Auliya*, beginning as No. 659.

The index at the beginning comprises seventy-four names, of which nine are added in a later hand. The text has only seventy-two notices.

Like most other copies, it begins with Ja'far Ṣâdiq and ends with Muhammad Bâqir.

Written in neat and beautiful Naskh within red-ruled borders. The headings are written in large characters, and the Arabic passages in red.

The colophon is dated 16 Jumâda I, A.H. 830.

Scribe : بختی شاه بن ملتانشاه الساعرجی.

No. 661.

fol. 365; lines 17; size $10 \times 6\frac{1}{4}$; $6 \times 3\frac{3}{4}$.

The same.

A very correct and beautifully written copy of the *first part* of 'Attâr's *Tadkirat-ul-Auliya*, containing notices of seventy-three saints. It begins with Ja'far-i-Ṣâdiq and ends with Muhammad Bâqir. Throughout this valuable copy the meanings of difficult words, as well as notes and explanations, are given in the margin; but some of them, unfortunately, have been cut off by the binder; for instance, on fol. 53^b.

The colophon is followed by two notes, both of which are undated and anonymous. The writer of the first says that he collated and corrected the copy to the best of his ability, while the second says that the copy was collated four times *اولاً و ثانياً و ثالثاً و رابعاً*.

One or two folios are missing after fol. 1^b, and the whole of the preface (excepting the first ten lines of the Arabic doxology), together with the portion of the index giving the first six names, is wanting.

Written in a beautiful neat Naskh within gold and coloured-ruled borders, with an illuminated 'Unwân. The headings and Arabic passages are written in gold and blue. The index occupies fol. 2^a-4^b.

The name of the person for whom the copy was prepared has been rendered illegible.

Dated Thursday, Rabi' I. A.H. 939.

No. 662.

fol. 442: lines 17; size 14 x 9; 9½ x 6.

مغوة الصفا

SAFWAT-US-SAFĀ.

A detailed account of the life, sayings and miracles of the celebrated saint Shaykh Ṣafi-ud-Dīn Ishāq bin Shaykh Amīn-ud-Dīn Jabra'il ul-Mūsawī, the ancestor of the Ṣafawi kings of Persia.

Author: Tawakkul bin Ismā'il bin Hāji ul-Ardabili, commonly called Ibn-i-Bazzāz, توكّل بن اسمعیل بن حاجی الوردییلی المشهور بابن بزاز.

Beginning:-

ستایش و نیایش مر خالقے : یا که همه موجودات عالم را بیگ امر
کن فیکون از ظلمات خفا بمنصه ظهور جلوه گردانیده *

Another title given to the work by the author is *مواهب السنية في*
المناقب الصوفية (fol. 4^b).

The date of composition of the work is not given, but it seems probable that the author wrote it about A.H. 750 = A.D. 1342. Shaykh Ṣafi-ud-Dīn (who died, according to the present work, fol. 63^a, on Monday, 12 Muharram, A.H. 735 = A.D. 1334) is always spoken of as dead, while his son and successor Ṣadr-ud-Dīn Mūsā (who died, according to the Ḥabīb-us-Siyar, A.H. 758 = A.D. 1356) is spoken of in the preface, fol. 4^a, as still living. He also mentions in one place that in the year in which he was writing, Malik Ashraf (who reigned A.H. 745-758 = A.D. 1344-1356) dismissed his wazīr 'Abd-ul-'Alī, who had shown hostility to Ṣadr-ud-Dīn (fol. 395^a).

On fol. 342^a the author mentions that, accompanied by Shams-ud-Dīn Ardabili, he paid a visit of condolence to Shaykh Ṣafi-ud-Dīn on the death of his eldest son, Khwajah Muhyi-ud-Dīn. In

another place, fol. 296^a, he alludes to his being in Marāghah, with the same *Shams-ud-Din*, on Monday, the beginning of *Shawwāl*, A.H. 726 = A.D. 1325.

The author of the '*Ālam Ārā-i-'Abbāsi*, fol. 7^b (No. 519), says that *Darwīsh Tawakkul bin Ismā'il*, commonly known as *Ibn-i-Bāzzāz* (wrongly written here as نزار), wrote the *Ṣafwat-us-Ṣafā* in the time of *Shaykh Ṣadr-ud-Din Mūsā*: درویش توکل بن اسمعیل مشهور: باسم نزار (read نواز) در زمان حضرت شیخ صدرالدین عوسی کتابی در اوصاف اجداد عالی نژاد آنحضرت که مبین حالات و کرامات مشایخ و مقامات علیه اولیا است تألیف نموده بصنوة الصفا موسوم ساخته *

Hāj. Khal., vol. iv., p. 105 (where '*Bazzār*' is a misprint for '*Bazzāz*'): *Majālis ul-Mu'minin* (Library copy, fol. 325^b); and *Ḥabīb-us-Siyar*, vol. iii, Juz. 4, p. 10, last line (where the author is called توکل بن اسمعیل نواز)—all ascribe the *Ṣafwat-us-Ṣafā* to *Ibn-i-Bāzzāz*. See *Stewart's Cat.*, p. 27; *St. Petersburg Cat.*, p. 289; see also *Rieu*, i., p. 345, where a revised edition of the work, prepared by *Abu'l Faṭḥ ul-Husaynī*, at the desire of *Shāh Tahmāsp Ṣafawī* (A.H. 930-984 = A.D. 1523-1576) is noticed. The work is divided into a *Muqaddimah* and twelve *Bābs*, most of which are subdivided into several *Faṣls*, as follows:—

Muqaddimah. Dreams and prophecies that announced the advent of *Shaykh Ṣafi-ud-Din*, in two *Faṣls*, on fol. 6^a.

Bāb I. Genealogy of *Shaykh Ṣafi-ud-Din*, his birth and early life, and his meeting with his Pīr, *Shaykh Zāhid*, in eleven *Faṣls*, fol. 10^b.

Bāb II. The miraculous deeds which he performed for the deliverance of men, in three *Faṣls*, fol. 95^b.

Bāb III. The miraculous effects of his looks in favour or in anger, in three *Faṣls*, fol. 116^b.

Bāb IV. His discourses and sayings, in six *Faṣls*, fol. 153^a.

Bāb V. His supernatural powers manifested in various beings or inanimate objects, in three *Faṣls*, fol. 211^b.

Bāb VI. His trances and ecstasies (سماع و وجد), fol. 228^b.

Bāb VII. Manifestations of his supernatural powers, and his prophecies, in five *Faṣls*, fol. 233^a.

Bāb VIII. His mode of life, in twenty-seven *Faṣls*, fol. 328^a.

Bāb IX. His illness and death, in two *Faṣls*, fol. 357^b.

Bāb X. Miracles wrought after his death, in three *Faṣls*, fol. 367^a.

Bâb XI. The celebrity of *Shaykh Safi-ud-Din* and his *Khālifahs* in distant countries, in three *Faṣls*, fol. 404^a.

Bâb XII. (Wrongly written *باب اول* : Miraculous deeds of his disciples, in two *Faṣls*, fol. 421^a.

The last section ends with a *Khâtimah* خاتمة الكتاب in Arabic devoted to praise of the work.

Written in beautiful bold *Nasta'liq* within gold and coloured-ruled borders, with a finely illuminated head-piece and a sumptuously decorated double-paged 'Unwân. The headings are written in red throughout. The paper is thick and of a creamy colour. A large number of folios, written in ordinary *Nasta'liq*, have been supplied in a later hand. The colophon, dated A.H. 1035, says that the MS. was copied in Merv *Shāh-jahān*, close to the shrine of *Shaykh Nūr-ud-Din Muḥammad Khāfi* :—

تمت الکذب بعون الله تعالى الفقير الحقير بى بضاعت میو خلیل
الجامی باتمام رسیدن کتابت (sic) در بلد مرو شاهجهان در سر مزار
شیخ نور الدین محمد خانی سنه ۱۰۳۵ *

Seals and notes of *Nawwâb Sayyid Vilāyat 'Alī Khān* and *Sayyid Aḡgar Husayn, alias Khwushīd Nawwâb*, of *Patna*, are found at the beginning and end of the copy.

No. 663.

fol. 267 : lines 14 : size 12 × 7³/₄ : 7 × 3¹/₂.

مجالس العشاق

MAJĀLIS-UL-'USHSHĀQ.

Biographical notices of seventy-six great mystics and celebrated lovers, who flourished from the second century of the *Hijrah* down to the author's time.

Author: *Sultān Husayn bin Sultān Maṣṣūr bin Bâiqarā bin 'Umar Shaykh bin Timūr Kūkān* سلطان حسین بن منصور بن باقر باقرا سلطان حسین بن تیمور کورکان.

Beginning:—

ای جمیلی که اشعهٔ معرفت حست عرجا جوانی بر افروخت

¹ *Sultān Husayn Bâiqarā*, surnamed *Abul Gāzi Bahādur*, born A.H. 842 = A.D. 1438, was the last *Timurid* king of *Persia*. After his

father's death he made himself the master of Khurāsān, and ascended the throne of Harāt in A.H. 873 = A.D. 1468. He was a most accomplished king, and a great patron of learning and of men of letters. Jāmī, 'Alī Shīr and other scholars of high attainments lived in his court. Khwānd Amīr (d. A.H. 941 = A.D. 1534), in his *Ḥabīb-us-Siyar*, vol. ii., pp. 202, 229, speaks highly of the king's accomplishments and gives accounts of the distinguished men who flourished under him. Sultān Ḥusayn died on the 11th of Dul-hijjah, A.H. 911 = A.D. 1505.

The author, who gives an account of himself at the end, says that he at first applied his mind towards poetry, and composed some *Gazals* in Persian and subsequently wrote a *Diwān* in Turki, after which he undertook the composition of the present work. The dates of commencement of the work, A.H. 908 = A.D. 1502, and of its completion in the following year, given in the concluding lines of Rien's copy (p. 352), are not found in the present MS.

Sultān Ḥusayn's claim to the authorship is denied by Bābur, who in his memoirs observes that Kamāl-ud-Dīn Ḥusayn Kārizgāhī کمال الدین حسین کارزگاهی wrote the *Majālis-ul-Ushshāq*, and that it is a mere stupidity that Sultān Ḥusayn should have said that the work was written by himself. Amīn Rāzi, in his *Haft Iqlīm*, fol. 55^a, distinctly tells us, however, that the *Majālis-ul-Ushshāq*, and the *Manāzil-us-Sā'irīn* منازل السائرین, are the compositions of Amīr Kamāl-ud-Dīn Ḥusayn.

The work begins with an introduction on mystic love, as typified in the myth of Yūsuf and Zalikḥā. The biographical notices, headed *Majlis*, begin with Ja'far Ṣādiq, fol. 20^b, and end with Sultān Ḥusayn, fol. 255^b. The first fifty-five notices are arranged in chronological order. A complete list of the persons treated in the work is given in Rien, i., p. 352. See also G. Flügel, vol. iii., p. 427; *Jahrbücher*, vol. 84; *Anzeigblatt*, p. 38. The work has been lately lithographed at the Nawalkishor Press.

A valuable copy, written in elegant *Nasta'liq* within gold and coloured borders, with a profusely illuminated double-page 'Unwān at the beginning. The copy contains 32 illustrations in the finest Persian style. They are found in foll. 13^b, 23^a, 27^b, 29^a, 34^a, 38^b, 48^b, 50^a, 59^a, 66^a, 69^b, 74^a, 80^a, 84^a, 91^a, 98^b, 101^b, 103^b, 108^b, 113^b, 119^a, 125^a, 130^a, 150^a, 167^b, 177^a, 185^a, 204^a, 211^a, 221^b, 231^b, 262^b.

There are several seals and 'Arḍ-didāhs on the title page, but all of them are illegible. A note on the same page reads thus:—

۹ رجب سنه ۳ از وجوه عنایت الله تحویل محمد امین شد *

The MS. is not dated ; apparently 16th century.

Scribe : أحمد العافظ الشيرازي .

No. 664.

fol. 316 ; lines 17 ; size 9 x 5½ ; 5½ x 3.

رشحات بين الحديث

RASHAHĀT-I-‘AYN-UL-ḤAYĀT.

Notices on the holy Shaykhs of the Naqshbandī order, especially on Khwājah ‘Ubayd Ullah Ahrār, the spiritual guide of the author of the work.

Author : Fakhr-ud-Din ‘Alī bin ul-Ḥusayn ul-Wāṭiẓi ul-Kāshifi, known as Šafi.

نظم الدين على بن الحسين الوائطي الكاشفي المشهور بصفي .

Beginning :—

الحمد لمن يش رشات كذايقي والحكم على قلوب العارفين
رفيضة القدس الزوده انم .

afi was the son of Ḥusayn Wāṭiẓ Kāshifi (d. A.H. 910 = A.D. 1504), the well-known author. Like his father, he enjoyed popularity as a good scholar, and he succeeded him as preacher in Herat. He is the author of the work called *Latā‘if-ut-Tawā‘if الطوائف* (see No. 732), and wrote the poem *Mahmūd wa Ayaz محمود واياز*. He died in A.H. 930 = A.D. 1532 ; see *Habib-us Siyar*, vol. iii., juz. 3, p. 341 ; Sprenger, *Oude Cat.*, pp. 80, 83.

We learn from the preface that the author was admitted to the presence of Khwājah Ahrār at the end of Dulqa‘dah, A.H. 889 = A.D. 1484, and again in Rabī‘ II, A.H. 893 = A.D. 1487, and heard him speak highly of the Naqshbandi Shaykhs. He carefully remembered these sayings, and noted them down as soon as the interviews were over. The meetings were followed by a long separation, during which he was to collect his notes ; but owing to a series of obstacles he could not carry out his plan until after sixteen years, when he wrote the present work (A.H. 909 = A.D. 1503). He observes that he included in it notices on the successive generations of the Naqshbandi Shaykhs basing his information on the discourses of his spiritual guide, as well as on other reliable accounts of the sect.

Khwājah Naṣīr-ud-Dīn 'Ubayd Ullah Ahrīr, the account of whom forms the main topic of the work, was born in Ramadān, A.H. 806 = A.D. 1403, and died, according to the author's statement, fol. 312^b, in great sanctity and renown, on 29th Rabī' I, A.H. 895 = A.D. 1489, in his eighty-ninth year, after an illness of eighty-nine days. Dr. Rieu, vol. i., p. 353, fixes his death in A.H. 893 = A.D. 1487.

In more than one place the author tells us that the title رشعات, the numerical value of which is 909, expresses the date of completion of the work; but a later date, namely, Sunday, 5 Shā'bān, A.H. 912 = A.D. 1506, fixing the death of 'Abd-ul-Gafūr Lārj, the most eminent of Jāmi's disciples, is found on fol. 149^b, line 2.

The work is divided into a *Maqālah*, three *Maqasid*, and a *Khātimah*, each *Maqasid* being subdivided into three *Faṣls*.

Maqālah.—Notices on the Naqshbandi Shāykh, in chronological order, fol. 3^b.

مقاله در ذکر طبقات خواجهان سلسله نقشبندیه قدس الله ارواحهم

العلیه من اولیا ائمه اخرعائهم بوجه اجمال و هم بطریق تفصیل *

Maqasid I. Notice on Khwājah Ahrīr's ancestors, his ancestors and parentage, his early life, his character and his travels, fol. 178^a.

مقصد اول در ذکر آباء و اجداد و افریدی حضرت ایشان و تاریخ ولادت آنحضرت و احوال ایام صبا و شمع از شمایل و اخلاق و اطوار حضرت ایشان و ابتداء سفر و دیدن مشایخ زمان چه در ماوراء النهر و چه در خراسان مشتمل است بر سه فصل *

Maqasid II. His sayings, discourses and spiritual remarks, which the author received from his lips, fol. 209^a.

مقصد دوم در ذکر بعضی از حقایق و معارف و دقائق و لطایف و حکایات امثال که در خلال احوال از حضرت ایشان بی واسطه استماع اقتاده مشتمل بر سه فصل *

Maqasid III. His miracles and wonderful deeds, with notices on the disciples by whom they are related, fol. 245^a.

مقصد سیوم در ذکر بعضی از تصرفات و امور غریبه که بطریق خرق عادت از حضرت ایشان ظاهر شده است و نقل ثقات و عدول در آن بصحت پیوسته مشتمل بر سه فصل *

Khātimah. His death fol. 312^a. خلاصه در ذکر تاریخ وفات حضرت ایشان و کیفیت انتقال آن حضرت از دار دنیا بدار آخره.

The work concludes with the quotation of a *Ġazal* and a *Qif'ah* from the third *diwān* of Jāmī which, forming a chronogram giving the date of Khwājah Ahrār's death, is followed by a panegyric *Qasidah* of our author addressed to the saint Khwājah Ahrār.

The contents of the work have been fully described in W. Pertsch, *Gotha Cat.*, p. 121. See also Stewart's *Cat.*, p. 28; *Cat. des MSS. et Xylogr.*, p. 299; W. Pertsch, *Berlin Cat.*, p. 563; *Mélanges Asiatiques*, vol. v., p. 250; Hāj. Khal., vol. iii., p. 461; Rieu, i., p. 353; Ethé, *Bodl. Lib. Cat.*, No. 360; Ethé, *India Office Lib. Cat.*, Nos. 633-635.

A Turkish translation of the work by Muḥammad Ma'rūf bin Muḥammad Sharif ul-Abbāsi, made in A.H. 993 = A.D. 1585 (see Rieu, *Turkish Cat.*, p. 74), was printed in Constantinople, A.H. 1236, and in Bālāq, A.H. 1256. An excellent autograph copy of another Turkish translation by Arif Ḥalabī, dated A.H. 1046, is preserved in this library; see also W. Pertsch, *Berlin Turkish Cat.*, p. 31.

The present copy is a good one. Written in a learned Nasta'liq hand within gold and coloured ruled borders, with an ordinary head-piece. The headings are written in red. The copy bears marks of collation. Foll. 298-316 have been infold in new margins.

Dated Monday, 20 Shawwāl, A.H. 1036.

No. 665.

foll. 180; lines 21-23; size 8 x 5½; 5¼ x 3¾.

توضیح الرشحات

TAUDĪḤ-UR-RASHAḤĀT.

A commentary upon the difficult passages in 'Alī bin Ḥusayn ul-Wāriẓi ul-Kāshifī's *Rashahāt* (see the preceding number in this Catalogue).

Author: Muḥammad Ḥusayn bin Muḥammad Ḥādī ush Shīrāzi
محمد حسین بن محمد هادی العتبلی العلوی شیرازی

Beginning:—

سبحانک اللهم وبحمدک یا من لا اله الا هو الخ *

We learn from the preface that the author had formed the project of writing down the sayings and discourses of his spiritual

guide, Ḥabīb Ullah, which he had received from his mouth; but that he could not carry out his plan. He then adds that at a time when he was engaged in studying the *Rashahât* of Fakhr ud-Din bin Maulânâ Ḥusayn Wâ'iz in the presence of the *Shaykh* Ḥabīb Ullah, the *Shaykh*, in the course of his lectures on that work, discoursed on various divine and spiritual topics. Thus the author wrote the present work. It contains his spiritual guide's explanation of the *Rashahât*, as well as some other of his teachings and sayings.

The divisions of the work, which are the same as in the *Rashahât*, are as follows:—

Maqâlah, on fol. 2^a; *Maqṣad I*, on fol. 76^a; *Maqṣad II*, on fol. 96^a; *Maqṣad III*, on fol. 158^b; *Khâtimah*, on fol. 180^a.

Written in ordinary Nasta'liq within coloured ruled borders, with the headings in red. Interlinear and marginal emendations, etc., prove that the copy has been collated throughout.

Dated Sunday, 5 Rajab, A.H. 1188.

No. 666.

fol. 210; lines 17; size 10½ × 6¾; 8½ × 4½.

اخبار الاخيار

AKHBÂR-UL-AKHYÂR.

This work, the full title of which is *Akhhâr-ul-Akhyâr fi Asrâr-ul-Abrâr* اخبار الاخيار في اسرار الابرار (see fol. 7^a), contains biographical notices of eminent *Shaykhs* and holy men who lived or visited India from the time of the Muhammadan conquest to the end of the tenth century.

Author: 'Abd-ul-Ḥaqq bin Sayf-ud-Din ut-Turk ud-Dihlawi ul-Bukhârî عبد الحق بن سيف الدين الترك الديلوي البخاري. He belonged to the Qâdiri order, and adopted the poetical *nom-de-plume* of Sayfi, which he subsequently changed to Ḥaqqî. For his life, see No. 537.

Beginning:—

شکر مرحضرت و اھب العطیات را تعالی و تقدس کہ عطای او را

پایان نیست الم *

After dwelling at some length on the advantages to be derived from recording the lives of saints and holy men, the author says in the preface that from various reliable sources he had succeeded in collecting accounts of the saints who lived or stayed in India from the beginning of the time of Mu'in-ud-Din Chishti (d. A.H. 633 = A.D. 1236) to the end of the tenth century. Towards the end, on fol. 209^b, he states that he had finished the compilation of the work before his setting out on a pilgrimage to the *Hijâz* in A.H. 996 = A.D. 1588. On his return, he thoroughly revised the work. According to the chronogram ذكر الاوليا quoted in Ethé, Ind. Office Lib. Cat., No. 640, and also given in the lithographed edition, p. 369, but not found in this copy, the work was completed in A.H. 999 = A.D. 1591. In the *Tuzuk-i-Jahângiri*, Aligarh edition, p. 282, Jahângir says that in A.H. 1028 = A.D. 1619 he granted an audience to the author, who presented to him a work on the saints of India. For other copies, see Rien, I. p. 355; Ethé, Bodl. Lib. Cat., No. 363; Ethé, Ind. Office Lib. Cat., No. 640. See also Elliot, *History of India* Vol. VI. p. 491.

Lithographed in the Ahmadi Press, A.H. 1270. The work is divided into three *Tabaqât* and a *Khâtimah*. It begins with the biography of Shaykh Muhyi-ud-Din Abû Muhammad 'Abd-ul-Qâdir ul-Husayni ul-Jilâni, fol. 6^b.

The first *Tabaqâh* contains notices of Khwâjah Mu'in-ud-Din Nijzi, his contemporaries and disciples, fol. 19^a.

The second treats of Shaykh Farid-ud-Din Ganj-i-Shakar, his followers and pupils, fol. 40^b.

The third contains notices of all the saints who flourished from the time of Nasir-ud-Din Mahmûd Chirâq-i-Dihli down to the author's own time, fol. 66^b.

It is followed by special chapters on ecstatic Shaykhs (ذكر بعضى مجاذب الخ) fol. 185^a, and female saints (ذكر بعضى نساء صالحات) fol. 189^a.

The *Khâtimah*, here styled (تكملة), treats of the author's ancestors, family, and his own life fol. 191^b.

Written in ordinary Nasta'liq within coloured ruled borders, with an ordinary floral-designed head-piece.

A note on the title-page in the hand-writing of Maulavi Muhammad Bakhsh Khân, the founder of this library, says that he received the MS. as a present from Nawwâb Sayyid Fidâ Husayn Khân Sahib Bahâdur on the 7th of January, 1859.

The colophon is dated Friday afternoon, 26 Safar, the second

regna year of Abu'l Fath Muḥammad Shāh, corresponding to A.H. 1133.

No. 667.

fol. 349; lines 16; size $11\frac{1}{2} \times 7\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

The Same.

A slightly defective copy of 'Abd-ul-Ḥaqq Dihlawī's Akhbār-ul-Akhyār.

One or two folios are missing from the beginning, and the text opens abruptly thus:—

..... عروق در آمده اشجار اعضا و اوراق اطراف را الی *

An index of the names of persons treated in the work is given at the end of the copy.

Written in fair Ta'liq.

Dated A.H. 1278.

No. 668.

fol. 121; lines 17; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{3}{4} \times 2\frac{1}{4}$.

اخبار الاعفیاء

AKHBÂR-UL-AŞFIYÂ.

This work, like the Akhbār-ul-Akhyār of 'Abd-ul-Ḥaqq Dihlawī (see No. 666), contains biographical notices of the most renowned saints and holy men who lived or visited India.

Author: 'Abd-us-Samad bin Afḍal Muḥammad bin Yūsuf Anṣārī.

عبد الصمد بن افضل محمد بن يوسف انصاري *

Beginning:—

جهان جهان آفرین مریجان و جهان آفرین را که جان دانش و جان

سخن بصاحب فطرتان دقیقه رس الی *

The author was a nephew of the famous Abul Faḍl 'Allāmi, whose official letters, variously styled مکاتبات ابو الفضل علامی, he collected and edited between A.H. 1011 and 1015 = A.D. 1602 and 1606. In the preface he tells us that for a long

time he had cherished the idea of writing a work on the saints and holy men of India, until in A.H. 1014 = A.D. 1605, in the reign of Jahāngir, he fulfilled his desire by writing the present work. He concludes the preface with a eulogy of his native town, Āgrah.

The contents of the work are practically identical with those of the Akhbār-ul-Akhyār of 'Abd-ul-Ḥaqq Dihlawī (see No. 666). It begins, as the other does, with the life of Gauṣ-us-Samadānī Quṭb-i-Rabbānī Shāykh Muḥyi-ud-Dīn Abū Muḥammad 'Abd-ul-Qādir ul-Ḥusaynī ul-Jilānī, on fol. 7^b, and ends with that of Fāṭimah Sālimah, on fol. 120^b. The index given at the beginning of the copy shows the names of 262 male (Ethé, Ind. Office Lib. Cat., No. 641, has 245) and 4 female saints, whose lives have been told in the work: but notices of many saints are missing on account of lacunae. After the life of شاه کردیز, fol. 20^a, of which there are only two lines, the notices of the following saints are wanting:—

شیخ صدر الدین بن شیخ بهاء الدین ذکریا - حسن رسن تاب - خواجه حمید
شیخ - شیخ جمال الدین خندان روی - شیخ بدر الدین غزنوی - شیخ حسن افغان
شیخ جمال الدین خطیب - شیخ بدر الدین محمد عوبنه دوز - ابوبکر مومنی تاب
and the first part of that of شیخ شرف الدین بانې پتې - بابا حاجي رتن بن نصر الله - الحانسی
part of that of خواجه کرک, the end of whose life, on fol. 21^a, covers six lines.

The life of شرف الدین بن شیخ بهایی بن شیخ اسرائیل مغیری, which begins on fol. 35^a, and breaks off on fol. 36^b, is followed by a lacuna; and the notices of the following saints are wanting:—

سید جلال الدین بن سید احمد کبیر - قاضی عبد المتقدر - شیخ علاء الحق والدین
and مولانا فخر الدین زردی.

The life of شیخ اخي جمشید قنوجی, which begins on fol. 41^a is also incomplete. It breaks off on fol. 42^b; then the accounts of the following persons are wanting:—

and شیخ قاسم تاج بخش - شیخ صدر الدین حکام - سید محمد بن جعفر المکی
مولانا احمد تھانسی.

The account of شیخ عبد القدوس بن شیخ اسمعیل کنکوی, of which only the heading is given (fol. 73^b), together with that of مخدوم سالار, is also wanting.

Written in swift Nasta'liq, with the headings in red. Additions and emendations are occasionally found in the margins.

The binding is in a damaged condition, all the folios being loose.

Not dated, apparently eighteenth century.

Of three seals on the title-page, two have been effaced; the third, dated A.H. 1100, bears the inscription معاد الله .

No. 669.

fol. 114; lines 15; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

This copy, transcribed from the preceding MS. by order of Maulavi Shihâb-ud Dîn Khudâ Bakhsh, formerly librarian of the library, has all the lacunae noted in the above copy, spaces being left blank, except that here the account of سيد محمد بن جعفر and the earlier portion of the life of شيخ صدر الدين حكيم are to be found (fol. 40^b and 41^a). It is evident that the corresponding folios in No. 668 were lost after the transcription of this copy.

It contains a wordy colophon, beginning with the praise of God and the Prophet, after which Gulâm Muḥammad 'Abbās, otherwise Muḥammad 'Abd Ullah, son of Ḥakīm Sayyid Rī'āyat Ḥusayn of 'Azīmābād (Patna), says that it was transcribed at his dictation from a damaged MS. at the request of his friend Shihâb-ud-Dîn Khudâ Bakhsh Khān, the librarian. The library scribe, محمد فضل , adds that he transcribed the copy by order of the above-named, finishing it on 4 Sha'bān, A.H. 1323.

The copy, though neatly written, is full of clerical errors.

Written in fair Nasta'liq, with the headings in red.

No. 670.

fol. 154; lines 17-19; size $8 \times 5\frac{1}{2}$; $5\frac{3}{4} \times 3\frac{3}{4}$.

ترجمة خلاصة المغاخر

TARJUMAH-I-KHULĀṢAT-UL- MAFĀKHIR.

A Persian translation of عبد الله بن اسعد اليماني اليماني 'Abd Ullah bin As'ad ul-Yâsî'î ul-Yamani's (d. A.H. 768=A.D. 1367) Khulâṣat ul-Mafâkhir, containing a collection of legends, most of them referring to the great saint Shaykh 'Abd ul-Qâdir Jilânî.

Beginning :—

الحمد لله رب العالمين ميگريد اضعف عباد الله اصلح الله
شانه كه چون كتاب خلاصة المفاهيم *

Dr. Ethé, who notices two copies of the work, under the title *ترجمة التكملة*, in the Bodl. Lib. Cat., Nos. 332 and 333, and a third, entitled *خلاصة المفاهيم*, in the Ind. Office Lib. Cat., No. 643, observes that 'Abd Ullah Yāfi'i composed two works on the same subject: one, called *خلاصة المفاهيم*, chiefly relating to Shāykh 'Abd ul-Qādir Jilāni, and another, called *روض الرياحين*; and that to the latter work he composed a supplement (تكملة), of which the present work is a translation. It would, however, appear from the preface to the present copy, as well as from other reliable sources, that the *Khulāṣat-ul-Mafākhir* and the *Takmilah* are not two separate works, but are only two different names for the same work, viz. 'Abd Ullah Yāfi'i's supplement to his *Raudat-ur-Riyāḥin*. In the preface the translator observes thus:—

ميگريد اضعف عباد الله كه چون كتاب خلاصة المفاهيم
مناقب الشيخ عبد القادر و جمعة ممن تظمه من الشيوخ الكبار مشتمل
است بر بعضى آيات عجيب و حكايات غريب و بفدكي ...
شيخ قط الانام شيخ عبد الله يفعي زائر الحرمين الشريفين ابن
كتاب را بر سبيل التكملة لروض الرياحين في حكايات الصالحين تاليف
فرموده ... انهم *

In the preface to the *Khulāṣat-ul-Mafākhir* in the Bihār Library copy, 'Abd Ullah Yāfi'i himself says that he wrote the work as a supplement (تكملة) to his *Raudat-ur-Riyāḥin*:—

التي هي من نعمة المعجزات والبراهين اودتها على سبيل التكملة
للكتاب المعروف بروض الرياحين في حكايات الصالحين و سميته كتاب
اطراف عجائب الآيات والبراهين واراد ان يراى حكايات روض الرياحين
و نقبته بخلاصة المفاهيم في اختصار مناقب الشيخ عبد القادر و خدمته
ممن تظمه من الشيوخ الكبار ... انهم *

The translator, who does not reveal his name, tells us in the preface that his spiritual guide, whom he designates as *ميد السادات قدوة المشايخ قطب العالم سيدى و شيعى و مخدومى شيخ جلال الحق و الشرح* had studied the original work (*Khulāsat ul-Mafākhir*) for many years, and had frequently expressed the wish for a Persian translation of it. Our author undertook the translation at the desire of his spiritual guide.

The spiritual guide seems to have been Sayyid Jalāl-ud-Dīn Makhdūm-i-Jahāniyān, also known as Jalāl-i Surkh, who came from Bukhārā to Bakr, and finally settled in Uch, where he died in A.H. 785 = A.D. 1384 (see *Akhbār-ul-Akhyār*, p. 72); for the author of the *Sawāṭi' ul-Anwār* (composed between A.H. 1135 and 1142 = A.D. 1722 and 1729) remarks that a disciple of Jalāl-ud-Dīn Bukhārī translated into Persian the *تكملة*, or the supplement to 'Abd Ullah Yāfi's *Rauḍat-ur-Riyāḥin*. See *Ethé. Ind. Office Lib. Cat.*, col. 332.

Notwithstanding this, Dr. Ethé (*Bodl. Lib. Cat.*, *loc. cit.*) unaccountably holds that the present translation is possibly identical with *Shaykh Ḥamān bin 'Umar ul-Kahf's حكايات الصالحين* (mentioned in *Hāj. Khal.*, Vol. III, p. 81), which contains a Persian collection of legends of saints, divided into twenty *Bābs* each consisting of ten *Hikāyat*.

The *Rauḍat-ur-Riyāḥin* of Yāfi contains 500 *Hikāyat*. A Persian translation of the same, made by Faḍl Ullah bin Asad Ullah ul-Husayni ul-A'rabi us-Simnāni, with the takhalluṣ Jahāni, under Sulṭān Muḥammad Qutub Shāh (A.H. 1020-1035 = A.D. 1612-1626), is noticed in *Ethé. Ind. Office Lib. Cat.*, No. 642. A Persian poetical version of the *Takmilah*, entitled *ترجمه تكملة*, made by the poet 'Abdi, under Shāh Jahān, in A.H. 1051 = A.D. 1641, is mentioned by Sprenger, *Oude Cat.*, p. 307.

The present copy contains 196 *Hikāyat*. Each *Hikāyat* is preceded by the name of the *Shaykh* on whose authority it is related.

The last *Hikāyat* occupies foll. 128^b-147^b, and concludes with an Arabic *Qaṣidah* in praise of *Shaykh 'Abd-ul-Qādir Jilāni*.

The text is followed by fifteen letters, written by *Shaykh 'Abd-ul-Qādir Jilāni* to his disciples and followers, occupying foll. 148^a-154^b. They are introduced by the following heading:—

مکتوبات من کلام قطب العالم شیخ محی الدین .سید عبد القادر

جیلانی قدس الله سره العزیز *

In the colophon (fol. 147^b), dated Dulhijjah, A.H. 991, the work is wrongly ascribed to the saint 'Abd-ul-Qâdir Jilânî:—

تم الكتاب المستطاب المسمى بالتكملة للمشيخ محي الدين عبد القادر
 رضى الله عنه بيد العبد الضعيف خواجه خضر حافظ بن شيخ
 ميرك العشرون من شهر ذى الحجة يوم الثالث ... سنة احدى و تسعين
 و تسعمائة *

Written in ordinary Nasta'liq within red ruled borders, with occasional notes and emendations in the margins. Red lines round the pages. Some folios have been inlaid in blue margins.

No. 671.

fol. 117 : lines 15 ; size 8 × 5½ : 6¾ × 3¾.

كلمات الصادقين

KALIMÂT-US-ŞÂDIQÎN.

A very valuable and extremely rare work, consisting of biographical notices of saints who lie buried at Dihli.

Author: Muḥammad Ṣâdiq Hamadânî محمد صادق همداني.

The MS. defective at the beginning, opens abruptly thus:—

گواہست بر باد گیتی فرد

سیلخی شب روشنائی روز

In the preface the author calls himself محمد صادق همداني Muḥammad Ṣâdiq Hamadânî. He seems to be identical with the author of the Ṭabaqât-i-Şāh Jahānî (Rieu, iii., p. 1009), which in the Târikh-i-Muḥammadi is ascribed to Maulânâ Ṣâdiq Kashmîrî (Rieu, iii., p. 1096^b). It seems therefore probable that the author's ancestors originally belonged to Hamadân, and that from that place they emigrated to India, settling in Kashmîr. Among the poets of the reign of Jahāngîr in the author's Ṭabaqât-i-Şāh Jahānî (Rieu's copy, fol. 304^b), there is mention of his brother, Mulla Muḥammad Yûsuf Kashmîrî Hamadânî. Again, on fol. 92^a of the present work, he tells us that his maternal grand-father, Hâjî Muḥammad Hamadânî, came to Multân, and finally settled in Dihli, where he died

on the 19th of Šafar, A.H. 1006 = A.D. 1597. According to Rien, p. 1009, the author was born about A.H. 1000 = A.D. 1591, and spent his life in Dihli. In the present work, he frequently refers to the celebrated saint and writer, Shaykh ‘Abd-ul-Ḥaqq of Dihli, always designating him as حضرت معذومي (Master). His spiritual guide appears to have been Khwājah Muḥammad Bāqī un-Naqshbandī, خواجه محمد الباقي النقشبندی الأوسي, to whom he devotes a long notice, fol. 93^a–112^a, and who, according to the author's statement on fol. 93^a, died on Monday, 25 Jumādā II, A.H. 1012 = A.D. 1603.

On fol. 91^b, while eulogising the reigning sovereign, Jahāngir, the author says that a separate book would be required for the account of that Emperor, and that if chance should favour him, after completing the present work, he would write the Ma’āṣir-i-Jahāngirī.

We further learn that the author left another work, entitled سلسلة الصادقين. He refers to it on fol. 93^b.

The date of completion of the work, given at the end, is Friday, 22nd Rajab, A.H. 1023 = A.D. 1614. The date of Muḥammad Šādiq's death is unknown. He was still alive in A.H. 1046 = A.D. 1636, the year in which he composed the Ṭabaqāt-i-Šāh Jahānī.

In the preface, the author enumerates the following works as those on which he based the present composition فوائد، اخبار الاخيار، فوارد، طبقات ناصري، سير العارفين، سير الاوليا، والفوائد. Other authorities quoted in course of the narrative are دليل العارفين، فوائد السالكين، دليل العارفين، تاريخ فيروزی، رشحات، نفحات، etc.

The notices, 125 in number, begin with خواجه قطب الدین بختيار and end with ميان شېخ الجداد اوشی.

Contents:—

Muqaddimah.—Pre-eminence of Dihli, fol. 3^a.

Accounts follow of:—

1. Khwājah Quṭb-ud-Dīn Bakhtiyār Ūshī, a disciple and *Khalīfah* of Khwājah Mu’in-ud-Dīn Ḥasan Sijzī. He died on 14th Rabi’ I, A.H. 633 = A.D. 1235; fol. 4^a.

2. Khwājah Tatmājī, son of Khwājah Quṭb-ud-Dīn, buried by the side of his father's tomb; fol. 9^a.

3. Sayyid Nūr-ud-Dīn Aḥmad Mubārak Ġaznawī, *Khalīfah* of Shaykh Shihāb-ud-Dīn Suhrawardī, and, according to some, a disciple of Shaykh ‘Abd-ul-Wāḥid bin Shaykh Shihāb-ud-Dīn Aḥmad Ġaznawī. His tomb is to the east of the Hauḍ-i-Šamsī; fol. 10^a.

4. Shaykh Ḥamīd-ud-Dīn Dihlawī; fol. 10^b.

5. Qāḍī Ḥamīd-ud-Dīn Nāgūrī, *Khalīfah* of Shaykh Shihāb-ud-Dīn Suhrawardī, and, according to some, a disciple of Shaykh

Shams-ud-Din Samarqandī. He is the author of *غوالع شهبوس*. He died in A.H. 643 = A.D. 1245, and lies buried by the side of **Khawājah Qutb-ud-Din**; fol. 10^b.

6. **Shaykh Nāsir-ud-Din**, son of **Qādi Hamid-ud-Din**; fol. 14^a.

7 and 8. **Qādi Sa'd** and **Qādi 'Imād**, followers of **Khawājah Qutb-ud-Din**, by whose side they lie buried; fol. 14^a.

9. **Shaykh Mu'izz-ud-Din Dihlawī**, a disciple of **Qutb-ud-Din**, and buried by his side; fol. 14^a.

10. **Shaykh Wajih-ud-Din**, a contemporary of **Qutb-ud-Din**; fol. 14^b.

11. **Shaykh Nizām-ud-Din Abu'l Muwayyid**, probably buried by the side of his mother **Sārah's** tomb; fol. 15^a.

12. **Shaykh Burhān-ud-Din Mahmūd Abu'l Khayr**, son of **Abu'l Khayr As'ad ul-Balkhī**. He received spiritual instruction from **Burhān-ud-Din Margīnānī**. His pupil was **Mawlānā Kamāl-ud-Din**. His tomb is to the east of **Ḥaud-i-Shamsī**, and is known as *تخت نوری*; fol. 15^a.

13. **Shaykh Turk Bayābānī**, a disciple of **Shaykh Shihāb-ud-Din Suhrawardī**. He died in the reign of **Mu'izz-ud-Din Bahrām Shāh**, and his tomb is on the skirts of the fort of **Firūzābād**; fol. 16^a.

14. **Shaykh Nūr-ud-Din Dihlawī**, a contemporary of **Sultān Nāsir-ud-Din**, son of **Sultān Shams-ud-Din Iltamish**. He is the author of *جامع العکبات*. His tomb cannot be traced; fol. 16^b.

15. **Mu'in-ud-Din 'Imrānī**. He wrote commentaries on *مصباح*, *کنز*, and *حسامی*; was a master of learning in **Muḥammad Tuḡlaq's** time; **Mawlānā Shams-ud-Din Yahyā** was his pupil; fol. 17^a.

16. **Khawājah Muḥammad Mū'inah-dūz**, a disciple of **Qādi Hamid-ud-Din**. His tomb is by the side of **Ḥadrat Khawājah's**; fol. 17^a.

17. **Shaykh Badr-ud-Din Ġaznawī**, a *Khaliḡah* of **Qutb-ud-Din Bakhtyār Ūshī**. He died at the age of a hundred, in the reign of **Sultān 'Alā-ud-Din**, and lies buried by the side of **Qutb-ul-Auliya**; fol. 19^a.

18. **Khawājah Bust**: his tomb is to the north of **Khawājah's**, on a higher level; fol. 19^a.

19. **Bābā Ḥāji (?) Rūzbah**: his tomb is near the old **Namāzgāh**; fol. 19^b.

20. **Shaykh Imām-ud-Din Abdāl**, the sister's son of **Ḍiyā-ud-Din Mard-i-Ḡayb**; he received the robe of *Khilāfat* from **Shaykh Badr-ud-Din Ġaznawī**; died, A.H. 770 = A.D. 1368; fol. 20^a.

21. **Shaykh Rāji**, *Khaliḡah* of **Badr-ud-Din Shāh Madār** (fol.

20^a) an account of whom, and of whose disciples and *Khalīfahs*, is given here.

22. Shaykh Shams ^{مولانا}; fol. 21^b.

23. Shaykh Shihāb-ud-Dīn, *Khalīfah* of Shaykh Imām-ud-Dīn Abdāl; fol. 22^a.

24. Shaykh Imād-ud-Dīn Dihlawī, a disciple of Shaykh Imām-ud-Dīn Abdāl; he received the robe of *Khalīfah* from Shaykh Shihāb-ud-Dīn Āshiq; Shaykh Taj-ud-Dīn Imām was his favourite disciple; fol. 22^a.

25. Shaykh Nizām-ul-Haqq wad-Dīn, originally named Muḥammad bin Ahmad bin Āli; died on Wednesday, 18th Rabi' II, A.H. 725 = A.D. 1324; fol. 22^a.

26. Shaykh Najib-ud-Dīn Mutāwakkil, brother and *Khalīfah* of Farid Ganj Shakar (died in the time of Mu'izz-ud-Dīn Kayqubād, grandson of Sultān Ghiyāṣ-ud-Dīn Balban); fol. 28^b.

27. Shaykh Sadr-ud-Dīn Darwish: Shaykh Salāḥ-ud-Dīn was his disciple and *Khalīfah*; fol. 30^a.

28. Shaykh Nūr-ud-Dīn Parrān, a disciple of Shaykh Dāniyāl; fol. 31^a.

29. Shaykh Diyā-ud-Dīn Rūmī, a disciple and *Khalīfah* of Shaykh Shihāb-ud-Dīn Suhrawardī; died in the reign of Sultān Qutb-ud-Dīn; fol. 31^b.

30. Sayyidi Maulah, who lived in the time of Sultān Balban; fol. 32^b.

31. Shaykh Abū Bakr Tūsi, who lived in the time of Sultān Jalāl-ud-Dīn; fol. 33^b.

32. Shaykh Farid-ud-Dīn Nāgūri, the grandson of Ḥamīd-ud-Dīn Nāgūri; collected the discourses of Ḥamīd-ud-Dīn, which he entitled سرور الصدر; came to Dihli during the reign of Sultān Muḥammad Tuḡlaq; left seven sons; fol. 34^a.

33. Shaykh Naṣir-ud-Dīn Maḥmūd, a *Khalīfah* of Shaykh Nizām-ud-Dīn Auliā; died, 18th Ramaḍān, A.H. 757 = A.D. 1356, during the reign of Firūz Shah; fol. 34^b.

34. Fakhr-ud-Dīn Marwazi, a disciple of Shaykh Nizām-ud-Dīn Auliā, died in the reign of Sultān Ghiyāṣ-ud-Dīn Tuḡlaq; fol. 39^a.

35. Ālā-ud-Dīn Nili, a disciple and *Khalīfah* of Shaykh Nizām-ud-Dīn Auliā; fol. 40^a.

36. Khwājah Taqi-ud-Dīn, a disciple, *Khalīfah* and sister's son of Nizām-ud-Dīn Auliā; fol. 39^b.

37. Khwājah Hārūn, surnamed Rafī'-ud-Dīn, eldest brother of Khwājah Taqi; fol. 41^a.

38. Sayyid Muḥammad Kirmānī of the Sayyid family of Kirmān and Gāznī; was a disciple and companion of Shaykh Farid Ganj Shakar; fol. 40^b.

39. Qāḍī Muḥyi-ud-Dīn Kāshānī (on the margin), a disciple of Nizām-ud-Dīn Auliya, during whose life-time he died; fol. 42^a.

40. Sayyid Shams-ud-Dīn Khāmūsh, eldest son of Sayyid Muḥammad Kirmānī; died, A.H. 732 = A.D. 1331, during the reign of Sultān Muḥammad Tuḡlaq; fol. 42^b.

41. Sayyid Ahmad Kirmānī, another son of Sayyid Muḥammad Kirmānī; died on Thursday, 1st of Sha'bān, A.H. 752 = A.D. 1351; fol. 43^a.

42. Khwājah 'Aziz-ud-Dīn, disciple of Nizām-ud-Dīn Auliya; fol. 43^a.

43. Khwājah Qāḍī, son of Shaykh Ya'qūb; fol. 43^b.

44 and 45. Khwājah Muḥammad and Khwājah Mūsā, sons of Faṭimah, the third daughter of Shaykh-ul-Islām Farid-ul-Auliya, who was married to Badr-ud-Dīn Ishāq; Mūsā left the work انوار المجالس; fol. 44^a.

46. Khwājah 'Aziz-ud-Dīn Sūfi, the son of Bibi Mastūrah, the wife of Farid-ul-Auliya; was a pupil of Qāḍī Muḥyi-ud-Dīn Kāshānī; an excellent calligrapher; composed كرامت الاخبار in praise of Nizām-ud-Dīn Auliya; fol. 44^b.

47. Khwājah Abū Bakr Shibli, an intimate friend of Sultān-ul-Auliya; fol. 45^a.

48. Jamāl-ud-Dīn Dihlawi, a disciple of Farid-ul-Auliya Ganj Shakar; revised the works of Diyā-ud-Dīn Baranī; Sultān Muḥammad Tuḡlaq gave him the title of انوار الملکی; his sons Khwājah Ahmad and Khwājah Nizām-ud-Dīn were distinguished; fol. 45^a.

49. Maulānā Faṣīḥ-ud-Dīn, a disciple of Sultān ul-Mashā'ikh; fol. 45^b.

50. Maulānā Shihāb-ud-Dīn Imām, the Imām of Nizām-ud-Dīn Auliya; the poet Khusrāu had great regard for him; fol. 45^b.

51. Shaykh Rukn-ud-Dīn Dihlawi, son of Shaykh Shihāb-ud-Dīn Imām; was a leading *Khaliḡah* of Nizām-ud-Dīn Auliya; Mas'ūd-bak was one of his disciples; fol. 46^a.

52. Shaykh Kabir Auliya, a favourite slave of Sultān Muḥammad Tuḡlaq; his original name was Malik Qubūl; he died during the reign of Sultān Muḥammad; fol. 46^a.

53. Khwājah Muayyid-ud-Dīn Anṣārī, a disciple of Nizām-ul-Auliya; left a son named Nūr-ud-Dīn Muḥammad; fol. 46^b.

54. Shaykh Haydar, a friend of the Sultān-ul-Mashā'ikh; fol. 46^b.

55. Shaykh Abū Bakr Muṣallā Bardār, a disciple and Muṣallā-keeper of Nizām-ul-Auliya; fol. 46^b.

56. Khwājah 'Aziz-ud-Dīn, the son of Abū Bakr; fol. 47^a.

57. Maulānā Shams-ud-Dīn Yahyā, a favourite Khalifah of Shaykh Nizām-ud-Dīn Auliya and a distinguished scholar of his age; he left several learned pupils, one of them the celebrated Shaykh Naṣir-ud-Dīn Maḥmūd; he left a commentary on the مشارق, and wrote several treatises on Sūfism, one of which is called شمس المعارف; died in the reign of Sultān Muḥammad Tuḡlaq; fol. 49^a.

58. Maulānā Wajih-ud-Dīn Bābuli, a disciple and friend of Nizām-ud-Dīn Auliya; was held in high estimation by the 'Ulamā of his time; fol. 49^b.

59. Amir Khusrāu Dihlawi, a favourite disciple and Khalifah of Nizām-ud-Dīn Auliya; died on Wednesday, 9th Du'lqad' A.H. 725 = A.D. 1324; fol. 50^b.

60. Khwājah Shams-ud-Dīn, the sister's son of Amir Khusrāu, and a most obedient follower of Nizām-ud-Dīn Auliya; fol. 53^a.

61. Khwājah Diyā-ud-Dīn Baran, a favourite of Nizām-ud-Dīn Auliya; was a constant associate of Amir Khusrāu and Amir Hasan; he spent his last days in composing books, such as مائثر سادات, تاریخ فیروز شاهی, and عنایت نامه 'امی و حملات کبیر, و ثناء محمدی; he also left حسرت نامه, etc.; fol. 53^b.

62. Maulānā Diyā-ud-Dīn Shāmī, a contemporary of Sultān-ul-Mashā'ikh; he left a work entitled نصاب الاحتساب; fol. 54^b.

63. Khwājah Muayyid-ud-Dīn, a prince, was Governor of کره in the time of Sultān 'Alā-ud-Dīn; he subsequently became a disciple of Nizām-ud-Dīn Auliya; in his old age, he was seen by the author of the Siyar-ul-Auliya; fol. 55^a.

64. Shaykh Nizām-ud-Dīn Shirāzi, an esteemed friend of Nizām-ud-Dīn Auliya; the author of the Siyar-ul-Auliya saw him after the death of Nizām-ud-Dīn Auliya; fol. 55^b.

65. Shaykh 'Uṣmān Sayyāh, a disciple of Shaykh Rukn-ud-Dīn Abū'l Fath, who was the Khalifah of his grandfather Shaykh-ul-Islām Bahā ud-Dīn Dakariyyā; he attended the majlis of Shaykh Naṣir-ud-Dīn; fol. 55^b.

66. Shaykh Shihāb-ud-Dīn Haqqūi, a disciple and Khalifah of his father, Fakhr-ud-Dīn Zāhid; fol. 56^a.

67. Shaykh Sa'ir-ud-Dīn Hakim, an esteemed Khalifah and

companion of Shaykh Naṣir-ud-Din Maḥmūd, as well as a favourite of Shaykh Niẓām-ud-Din; fol. 57^a.

68. Shaykh Fakhr-ud-Din Ṣānī, son and successor of Shaykh Shihāb-ud-Din Haqqūi; fol. 58^b.

69. Sayyid Yūsuf ul-Husaynī, son of Sayyid Jamāl; was a teacher in the Madrasah of Sultān Firūz; he died in A.H. 790 = A.D. 1388; he belonged to the school of Maulānā Jalāl-ud-Din Rūmī, and was a pupil of Maulānā Qutb-ud-Din Rāzī, the commentator of *شمسہ* and *عطالع*; among his works is the *يوسفي*, a commentary on the *لب الالباب*; he also wrote a commentary on *عنازل*, entitled *توجيه الانكار*; fol. 59^a.

70. Qāḍi 'Abd-ul-Muqtadīr Shariḥī, son of Qāḍi Rukn-ud-Din; was a *Khalīfah* of Shaykh Naṣir-ud-Din Maḥmūd; his pupil was Qāḍi Shihāb-ud-Din; he died, 26th Muḥarram, A.H. 791 = A.D. 1388; fol. 59^b.

71. Shaykh Zayn-ud-Din, a disciple, *Khalīfah* and sister's son of Shaykh Naṣir-ud-Din Maḥmūd; fol. 60^a.

72. Mas'ūdībak, disciple of Shaykh Rukn-ud-Din bin Shaykh Shihāb-ud-Din Imām; he was a relative of Sultān Firūz, and his original name was Shīrkhan; he wrote *تمهيدات* (introduction) on the model of *القضاة ممداني*; left a *Diwān* and a work, entitled *مرآة العارفين*; fol. 60^b.

73. Shaykh Badr-ud-Din Samarqandī, a disciple and *Khalīfah* of Shaykh Sayf-ud-Din Bākhārzi; he died in the time of Sultān-ul-Mashā'ikḥ; fol. 61^a.

74. Shaykh Rukn-ud-Din Firdausī, the *Pir* of Shaykh Najib-ud-Din Firdausī, and disciple of Badr-ud-Din Samarqandī; fol. 61^b.

75. Shaykh Najib-ud-Din Firdausī, disciple of the aforesaid Shaykh Rukn-ud-Din; one of his disciples was Sharaf Yahyā; fol. 62^a.

76. Shaykh Ḥasan Tāhīr, a disciple and *Khalīfah* of Rājī Ḥamid Shāh, who was a disciple of Shaykh Ḥusām-ud-Din Mānik-pūri; he was born in Bihār, whence his father had come from Multān; went to Dihli from Jaunpūr during the time of Sultān Ṣikandar Lodi, and died, 24th Rabi' I, A.H. 909 = A.D. 1503; he left a work entitled *مفتاح النض*; fol. 62^b.

77. Maulānā Samā-ud-Din, son of Fakhr-ud-Din, was born in Multān, A.H. 808 = A.D. 1405; received the robe of *Khalīfat* from Shaykh Kabir-ud-Din Imām-īl, the grandson of Maḥmūd Jahāniyān; lost his eye-sight in his old age; wrote a commentary on the *لمعات*, and also composed the work, *مفتاح الاسرار*; Shaykh Jamālī, a

scholar and poet, was his disciple; he died, 17th Jumâdâ II, A.H. 907 = A.D. 1501; fol. 64^a.

78. Shâh 'Abd Ullah Qurayshî, a follower of Shaykh-ul-Islâm Bahâ-ud-Dîn Dakariyyâ; married his daughter to Sultân Bahlûl Lodî; Shaykh Hâjî 'Abd-ul-Wahhâb Bukhârî was his disciple; fol. 65^a.

79. Shaykh Hâjî 'Abd-ul-Wahhâb Bukhârî, a disciple of Shâh 'Abd Ullah, and a descendant of Sayyid Jalâl Bukhârî; was born, A.H. 869 = A.D. 1464; he died, A.H. 932 = A.D. 1525, in the beginning of the reign of Zahir-ud-Dîn Bâbur; he wrote a commentary on the Qurân; fol. 65^b.

80. Shâh Abul Gayy Bukhârî, son of Shaykh Hâjî 'Abd-ul-Wahhâb; he died in the reign of Sultân Bahlûl Lodî; fol. 67^b.

81. Shâh Jalâl Shirîzî, a disciple of Shaykh Muhammad Nûr Bakshî; came to Dihlî during the reign of Sultân Sikandar; he died, A.H. 944 = A.D. 1537, during the reign of Humâyûn; fol. 68^b.

82. Shaykh Sulaymân Mandûî, son of مغل Affân; was born in Dihlî; he traced his descent from Ibrâhîm Adham; his sons were Shaykh Dâ'ûl, Shaykh Mahmûd and Shaykh Kamâl; Mirzâ Sulaymân visited him in A.H. 936 = A.D. 1529; he went to Mandû at the time of Timur's invasion of Dihlî; he died after a long life of one hundred and fifty, or more, years; fol. 69^b.

83. Shaykh Muhammad Mashâ'ikh, son of Hâjî 'Abd-ul-Wahhâb, daughter's son of Shaykh Şadr-ud-Dîn, and younger brother of Shâh Abul Gayy; he accompanied Humâyûn in the campaign of Gujarât; the date of his death, A.H. 942 = A.D., is expressed by the chronogram شیخ هادی بود; he was succeeded by his son Shaykh 'Abd-ul-Karîm, who was succeeded by Shaykh Muhammad Shalîd, who was succeeded by Shaykh 'Abd-ul-Wahhâb, who was succeeded by Shaykh Muhammad Yûsuf, who was still living at the time of the composition of the present work; fol. 71^b.

84. Shâh Muzammil, received the *Khilâfat* from his great grandfather; was born A.H. 921 = A.D. 1515; was in the company of Shaykh Salim Sikrî; died at the age of thirty-seven, A.H. 958 = A.D. 1551, during the reign of Salim Khân, son of Shîr Khân; fol. 71^b.

85. Shâh Mudassîr, the fourth son of Hâjî 'Abd-ul-Wahhâb; was born, A.H. 924 = A.D. 1518, and died, A.H. 981 = A.D. 1553; he was succeeded by his eldest son, 'Abd-ul-Gaffâr, who was succeeded by his son Sayyid Ahmâd, who was succeeded by Shaykh Salim. Shaykh Mudassîr left another son called Shaykh Nizâm, who died before 'Abd-ul-Gaffâr leaving three sons; fol. 72^b.

86. Shaykh Rukn-ud-Dīn, son of 'Abd-Ullah Qurayshī; fol. 73^a.

87. Shaykh Abu'l Fath Qurayshī, son of Shaykh Rukn-ud-Dīn; fol. 73^a.

88. Shaykh Addhan Dihlawī, a disciple of Maulānā Samā-ud-Dīn; was the maternal grandfather of 'Abd-ul-Haqq Dihlawī; he died, A.H. 934 = A.D. 1527; fol. 73^a.

89. Shaykh Yūsuf Qattāl, a disciple of Qāḍī Jalāl-ud-Dīn Lāhaurī; died, A.H. 933 = A.D. 1526, in the reign of Zahir-ud-Dīn Bābur; fol. 73^b.

• 90. Shaykh 'Abd Ullah Dihlawī, the eldest son of Shaykh Yūsuf Qattāl; died A.H. 980 = A.D. 1572; fol. 74^a.

• 91. Shaykh Jamālī; performed the pilgrimage to Mecca and Medina, and journeyed to Jerusalem, Rūm, Baghlād, and visited Nizām-ud-Dīn Maḥmūd at Shirāz and Maulāna 'Abd-ur-Raḥmān Jāmī at Hari; was an eminent poet of India, and received due recognition at the hands of Bābur and Humayūn; died A.H. 942 = A.D. 1535; fol. 74^a.

92. Sayyid Husayn Pāi Minārī; came from Mashhad to Dihli during the reign of Sikandar (Lodī); fol. 75^a.

93. Shaykh Taj-ud-Dīn Muḥammad Dihlawī, son of Shaykh 'Abd-us-Samad, and a descendant of Farid-ul-Auliya Ganj Shakar; died towards the end of the eighth century A.H.; fol. 75^a.

94. Shaykh 'Alā ud-Dīn Ajūdhanī, a disciple of his grandfather, Shaykh Taj-ud-Dīn bin Shaykh 'Abd-us-Samad bin Shaykh Munawwar; his father's name was, Nūr-ud-Dīn; was born, A.H. 872 = A.D. 1467, and died, 14th Rabi' II, A.H. 948 = A.D. 1541, during the reign of Shīr Khān Afghān; in his time he was called Farid-i-Nām; fol. 75^b.

95. Imām Shīr Khān,¹ originally named Farid, the son of Hasan, a servant of a noble of the Lodi Kings; came to Bihār during the reign of Sulṭān Ibrāhīm Lodī; assumed the title of King, A.H. 947 = A.D. 1540; died, A.H. 951 = A.D. 1544; fol. 76^a.

96. Shaykh Hasan Khayālī, eldest son and disciple of Shaykh Hasan Tāhir; died A.H. 944 = A.D. 1537; composed poems and also left some discourses مکتوبات; fol. 76^b.

97 and 98. Sayyid Shams-ud-Dīn and Sayyid Abū Ṭālib, two friends, who led an honourable life from the time of Sulṭān Ibrāhīm bin Sulṭān Sikandar Shāh to that of Islām Khān bin Shīr Khān;

¹ Note: Shīr Khān hardly deserves mention in this work; but his name, like those of the saints noticed in the work, is written in rubric.

Islâm Khân accommodated them with great honour in his palace, and negotiated a marriage between one of his daughters and Abû Tâlib, who, however, declined the match. Soon afterwards, the two saints were found murdered in his house, and the king was suspected of the crime; fol. 78^b.

99. Shaykh Amân Pânipatî, a great Sufi scholar; Shaykh Muḥammad 'Ashiq Sanbalî was his *Khalifah*; fol. 79^a.

100. Sayyid Ibrâhîm 'Irâjî, son of Mîr Mu'in and disciple of Shaykh Bahâ-ud-Dîn Qâdirî Shattârî; died, A.H. 953 = A.D. 1546; fol. 79^b.

101. Nûr Sayyid 'Abd-ul-Awwal, son of 'Alâ; according to Akhbâr-ul-Akhyâr, certain of his ancestors, who belonged to Zayd-pûr, in Jaunpûr, travelled to the Deccan; he was born there; after performing the pilgrimage, he returned to Ahmadâbâd, and finally settled in Dihli; his works are *فيض الباری*, a commentary on Ṣaḥîḥ Bukhârî; *رسالة فرائض منظوم*; *رسالة تعقیق نفوس*; *سیر النبی*; *مطول معانی*; *فتوحات ابن عربی*; an exhaustive gloss on several other works on different subjects; died, A.H. 968 = A.D. 1560, during the reign of Akbar; fol. 80^a.

102. Shaykh 'Abd-ul-'Azîz, youngest son of Shaykh Hasan Tâhir Jaunpûrî, and brother of Shâh Khayâlî; was a *Khalifah* of Miyan Qâdî Khân Yûsuf Nâsiḥî Zafarâbâdî; was born at Jaunpûr, A.H. 896 = A.D. 1490; died, 6th Jamâdâ II, A.H. 975 = A.D. 1567; the date of his death is expressed by the chronogram, *ذُرِّ نَاجِی*, a phrase which he generally applied to himself in his life-time; he left several sons, among whom Miyan Shaykh Quṭb-ul-'Âlamî was well known; among his compositions are *عنیه* and *عربیہ*; fol. 82^a.

103. Shaykh Ishâq Multânî; died, A.H. 989 = A.D. 1581; fol. 85^a.

103. Shaykh Hasan بودله; lived in the time of Salâm Khân, son of Shîr Khân; died, A.H. 967 = A.D. 1559; fol. 85^a.

104. Maulânâ Muḥammad Majîd; Sultân Muẓaffar Gujarâtî became his disciple, and held him in high estimation; brought to Dihli by Humâyun, after the conquest of Gujarât; died in the reign of Shîr Khân Sûr; fol. 86^a.

105. Shaykh Dakariyâ, surnamed Bahâ-ud-Dîn, a descendant of Ganj Shakar; died, A.H. 970 = A.D. 1562; fol. 86^a.

106. * Shaykh Tâj-ud-Dîn Dihlawî, son of Shaykh Bahâ-ud-Dîn Dakariyâ; wrote a commentary on *نزهة الأرواح*; fol. 86^b.

107. Shaykh Yûsuf Dihlawî, a disciple of Shâh 'Abd-ur-Razzâq

Jhanjbānah, whose discourses he collected; died in the reign of Akbar; fol. 85^b.

108. Shaykh Jāmi Dihlawī, eldest son of Shāh Muḥammad Khayūṣ, and disciple of 'Abd-ur-Razzāq; died at the end of A.H. 1024 = A.H. 1615; was succeeded by his son, Shaykh Kamāl; fol. 86^b.

109. Shaykh Ḥusayn, Naqshī, died. 14th Jumādā II, A.H. 980 = A.D. 1572; left several children, one of whom, Shaykh 'Alī Aḥmad, was well educated, and died in an assembly in the presence of Jahāngir; fol. 87^a.

110. Shaykh Sayf-ud-Dīn, father of the celebrated saint, Shaykh 'Abd-ul-Haqq Dihlawī; was born, A.H. 920 = A.H. 1514; and died, A.H. 990 = A.D. 1582; his son, Shaykh 'Abd-ul-Haqq, left about one hundred works; fol. 87^b.

111. Shaykh Rizq Ullah Dihlawī, brother of Shaykh Sayf-ud-Dīn, and uncle of 'Abd-ul-Haqq; died, A.H. 979 = A.D. 1571; wrote an account of Sulṭān Sikandar Lodī, and of the dynasty down to his own time; fol. 92^a.

112. Maulānā Ismā'il 'Arab, a disciple of Khwājah 'Abd-ush-Shahīd; was an eminent scholar, most of the students of the Madrasah of Dihlī being his pupils; fol. 93^a.

113. Shaykh Bahlūl Dihlawī; spent most of his time in reading the Qurān, and delivering lectures on Tafsīr, Ḥadīṣ, Fiqh, etc.; fol. 93^b.

114. Shaykh Hāji Muḥammad; belonged to the Qādiri order; died, 1st Ramadān, A.H. 1007 = A.D. 1598; fol. 94^a.

115. Shaykh 'Abd-ul-Ḥanī Bayābānī; was a *Khalīfah* of Shaykh 'Abd-ul-Azīz; died, 9th Jumādā II, A.H. 1017 = A.D. 1608; fol. 94^b.

116. Shaykh 'Abd-ul-Wahīd Ajūdhanī; died, A.H. 1019 = A.D. 1610; fol. 95^b.

117. Shaykh Walī Muḥammad Dihlawī, a disciple of Shaykh 'Abd-ul-Azīz; fol. 95^b.

118. Sayyid Muḥammad Muḥtasib Dihlawī, a contemporary of the author; fol. 96^a.

119. Maulānā Hāji Muḥammad Hamadānī, the maternal grandfather of the author; came to Multān from Hamadān with Nūr Sayyid 'Alī, and settled in Dihlī; died, Thursday, 19th Ṣafar, A.H. 1008 = A.D. 1597; fol. 96^a.

120. Khwājah Muḥammad ul-Bāqī un-Naqshbandī ul-Uwaysī, the author's spiritual guide; died Monday, 25th Rabi' II, A.H. 1012 = A.D. 1603; wrote a commentary on some *sūrah*s of the Qurān, and also left a Maṣnawī; fol. 97^a.

121. Miyân *Shaykh Tâj*; belonged to Sanbhal; was a disciple of the author's *Pîr*; fol. 110^a.

122. *Khwâjah Husâm-ud-Dîn Ahmad*, a *Khalifah* and companion of the author's *Pîr*; was very kindly disposed towards the author; fol. 110^b.

123. *Shaykh Ahmad Sirhindî Fârûqî*, another *Khalifah* and companion of the author's *Pîr*; fol. 112^b.

124. *Shaykh Iahdâd*, another *Khalifah* of the author's *Pîr*; fol. 116^b.

The work ends with a poem that the author wrote in praise of his *Pîr*, *Khwâjah Muhammad Bâqî*.

Written in ordinary Nasta'liq, at the request of Sayyid Gulâm 'Alî, son of Sayyid Sa'd-ud-Dîn bin Sayyid Muhammad Sâdiq bin Sayyid Muhammad Sâdiq Ma'nawî, son of Sayyid 'Abd-ul-Wâhid of Shâhâbâd, Shâh Jahânâbâd.

Not dated: apparently 18th century.

No. 672.

fol. 303; lines 17; size $10 \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

زبدة المقامات

ZUBDAT-UL-MAQÂMÂT.

The life, miracles and spiritual teachings of the great saint of the Naqshbandî order, *Shaykh Ahmad Fârûqî Sirhindî*, and of his spiritual guide, *Khwâjah Muhammad Bâqî Billah*.

Beginning:—

احمد الله الباقي با البقاى الابدى و الدوام السرمدى انعم *

In the preface, the author, who does not reveal his name, states that, although his ancestors belonged to the Kubrawî order, and although, in his earlier days, he had himself derived benefit from the society of several eminent *Shaykhs* of that order, even in his youth he was influenced by his inner feelings to attach himself to the Naqshbandî order. He chanced to come to India, where he made the acquaintance of Amîr Muhammad Nu'mân at Burhânpûr. In A.H. 1031 = A.D. 1621, he secured an interview with the great saint, Ahmad Fârûqî Sirhindî, whom he subsequently attended constantly for nearly two years, and from whom he received his spiritual instruction.

We learn further that the author wrote this work at the request

of Aḥmad Fārūqī's children, and that he had not proceeded far with the work, when the saint "renounced this world," i.e., died.

The author chose two titles for the work; viz., *Barākāt-ul-Aḥmadiyat-il-Bāqiyah* بركات الاحمدية الباقية and *Zubdat-ul-Maḡāmāt* بذرة المقامات. The latter, if the word *و* is prefixed, forms a chronogram for A.H. 1037 = A.D. 1627, in which year the work was completed.

At the end of the preface (fol. 4^b), he observes that, after the completion of the work, he will give an account of the later *Shaykhs* of the order (*Naqshbandi*).

The work is divided into two *Maqāḍa*, each subdivided into several *Faṣṭa*:

Maqāḍ I. Account of Aḥmad Sirhindī's spiritual guide, Khwājah Muḥammad Bāqī Billah, who was born in Kābul, A.H. 971 or 972 = A.D. 1563, and died (according to the chronogram بهر معرفت, fol. 25^b), A.H. 1012 = A.D. 1603;—in four *Faṣṭa*; fol. 4^b.

Maqāḍ II. Children and *Khalifas* of Khwājah Muḥammad Bāqī Billah, fol. 46^a, as follows:—

Children: Khwājah 'Ubayd U'llah, fol. 49^a; Khwājah Muḥammad 'Abd U'llah, *ib.*

Khalifas: Spaces for headings, which were to indicate the names of the *Khalifas*, are left blank in many places, and the section ends with an account of *Shaykh* Ḥaḥḍād; fol. 51^a.

Maqāḍ III. in eleven *Faṣṭa*, as follows:—

1. Account of Shihāb-ud-Dīn 'Alī, entitled Farrukh Shāh Fārūqī ul-Kābulī, Aḥmad Sirhindī's ancestor in the 15th degree; fol. 65^a.

Imām Rāfi'-ud-Dīn, Sirhindī's ancestor in the sixth degree; fol. 65^a.

Shaykh 'Abd-ul-Aḥad, Sirhindī's father; fol. 67^a.

Shaykh 'Abd-ul-Quddūs, a son of *Shaykh* Ṣāfi-ud-Dīn; fol. 70^b.

Shaykh Rukn-ud-Dīn, the second son and the first *Khalifah* of 'Abd-ul-Quddūs; fol. 73^b.

Shaykh Jalāl Thānisuri, a *Khalifah* of 'Abd ul-Quddūs; fol. 74^b.

2. Birth and early life of Aḥmad Sirhindī; fol. 90^b. He was born in Sirhind, A.H. 971 = A.D. 1563.

3. Sirhindī's interview with Khwājah Bāqī Billah, from whom he received spiritual instruction; fol. 98^a.

4. Sirhindī's writings and letters, addressed to his *Pir* (Bāqī Billah); fol. 115^b.

5. Special gifts which he received from God; fol. 125^b.

6. His daily prayers and devotion ; fol. 138^a.
7. His insight into divine matters or mysteries ; fol. 152^b.
8. Manifestation of his supernatural powers ; fol. 178^a.
9. His death ; fol. 200^a. He died on Tuesday, 29 Šafar, A.H. 1024 = A.D. 1624, at the age of sixty-three.

10. His children :—

Khwājah Muḥammad Šādiq, the eldest son ; fol. 213^b ;

Khwājah Muḥammad Sa'id, the second son ; fol. 219^b ;

Khwājah Muḥammad Ma'sūm, the third son ; fol. 231^a.

11. His *Khaliḥs* and spiritual friends :—

Mīr Muḥammad Nurmān ; fol. 249^b ;

Šaykh Muḥammad Tāhir Lāhaurī ; fol. 259^b ;

Aḥmad bin 'Abd-ul-Aḥad Fārūqī ; fol. 261^a.

Space for the insertion of the next *Khaliḥ's* name is left blank on fol. 265^b.

Šaykh Badi-ud-Din Sabāranpuri ; fol. 267^a ;

Šaykh Nūr Muḥammad ; fol. 269^a. Another blank space for a heading.

Šaykh Ḥamīd of Bangālāh, who studied at Lāhaur ; fol. 270^b ;

Šaykh Muzammil ; fol. 277^b ;

Šaykh Tāhir Badakhshī ; fol. 279^a ;

Maulānā Yūsuf Samarqandī ; fol. 281^a ;

Maulānā Šāliḥ Kūlābī ; fol. 283^a ;

Maulānā Muḥammad Šiddīq, of Kīshu, in Badakhshān ; fol. 284^a. Spaces for the insertion of the names of the next twelve *Khaliḥs* are left blank.

The work ends with some panegyrical *Rub'īs*, addressed to Aḥmad Sirhīndī and his *Pir*, Bāqī Billāh.

Written in ordinary Nasta'liq on blue and creamy papers, with the headings in red.

Not dated, apparently the latter half of the 18th century.

No. 673.

fol. 207 ; lines 15 ; size 9 × 5½ ; 6 × 3½.

سفينۃ الاوليا

SAFĪNAT-UL AULIYĀ.

A very valuable copy of the famous work, *Safinat-ul-Auliya*, containing biographical notices of holy men and eminent *Šaykh's* from the beginning of Islām to the author's time •

Author : Muḥammad Dārā Shikūh Ḥanafī Qādirī محمد دارا شکوه حنفی قادری .

Beginning :—

الحمد لله رب العالمين (و) بعد اگرچه احوال و معجزات
سید اناں آلم *

The author of this work was the eldest son of Shāh Jahān, the ill-starred Dārā Shikūh, who was put to death by his brother, Aurangzib, in A.H. 1060 = A.D. 1658. He tells us in the preface that the biographical notices include the names, dates of birth and death, places of burial, and other particulars of all the holy men and saints treated in the work. He further states that he had the project of adding an account of contemporary saints, most of whom he had interviewed, but that he could not carry out his plan for want of leisure. He remarks in the conclusion that he wrote the work in a simple Persian style.

The author completed the work in the night of 27 Ramadān, A.H. 1049 = A.D. 1639, the 25th year of his age.

The contents of the work have been fully described in Ethé, India Office Lib. Cat., No. 647. See also Rieu, i., p. 356; Stewart's Cat., p. 25; Bibliotheca Sprenger, No. 367; W. Pertsch, Berlin Cat., pp. 58 and 546; J. Aumer, p. 140, etc. The work was lithographed in Lucknow, A.D. 1872.

This MS., revised and collated by the author himself, bears the marks of collation throughout. The additions and emendations in the margins are generally followed by the abbreviation صح, i.e., "correct."

- The following note, written by the author himself, and dated A.H. 1050, is found on the title-page.

هذا كتاب سفينة الاوليا حرره محمد دارا شکوه حنفی قادری ۱۰۵۰

The above is followed by another note written by the author in two places :— قایله محمد دارا شکوه, i.e., "collated by Dārā Shikūh."

The MS. has been supposed to be an autograph copy, but this is doubtful, since the handwriting of the text is different from that of the author on the margins and on the title-page.

Another note, by a former anonymous owner, dated A.H. 1176, says that he received the MS. from Sulṭān ul-Gāzī Aḥmad Shāh Durrani at Lahore.

قد رغبی هذا الكتاب السلطان الغازي احمد شاه دراني في لاہور
سنه ۱۱۷۶ *

The transfer must then have taken place immediately after Aḥmad Shāh Durrāni's advance against the Marathas, and their defeat at Pânipat in A.H. 1175 = A.D. 1761.

Written in fair and scholarly Naskh within gold-ruled borders, with the headings in red. Some of the folios are in new margins.

No. 674.

fol. 90; lines 21; size $9 \times 4\frac{1}{2}$; $6\frac{1}{2} \times 3$.

The same.

Another copy of Dārā Shikūh's *Safinat-ul Auliya*, written in *Niin Shikastah* within gold-ruled borders.

Foll. 2-8 and 80-89 are written diagonally across the page.

Dated Saturday, 26 *Shabân*, the 39th year of 'Ālamgir's reign (A.H. 1108).

Scribe: محمد مستقيم جبل العامل المكي.

A note on the title-page says that the MS. once belonged to Mirzā Muḥammad bin Mu'tamad Khān.

No. 675.

fol. 159; lines 15; size $10 \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

سكينة الاوليا

SAKĪNAT-UL-AULIYĀ.

Biographies of the Indian saint, Mir Muḥammad, commonly called Miyān Mir or Miyānjīw, and his disciples.

Author: Muḥammad Dārā Shikūh محمد دارا شكو (see No. 673).

Beginning:—

سبحان الذي هو الاول والاخر والظاهر والباطن اله *

After dwelling at some length on the virtues and excellencies of the Ṣūfis, the author tells us in the preface that on the night of the 10th Dulhijjah, A.H. 1049 = A.D. 1639, in his 25th year, he received initiation into the Qādirī Silsilah from the 'great master.' He evidently means his spiritual guide, Muḥammad Shāh Lisān Ullah (a disciple of Miyānjīw), a detailed account of whose life is given on

fol. 97^a. We learn from it that the real name of the saint was *Shâh Muhammad*; that *Miânjiw* used to call him *Muhammad Shâh*! that his friends and followers addressed him as *Âkhwand* (a preacher or tutor), and that his title was *Lisân Ullah*. From a note at the end of the copy, we learn that *Muhammad Shâh Lisân Ullah* died on 13 *Şafar*, A.H. 1072 = A.D. 1661, and was buried in the vicinity of *Lahore*, near the tomb of *Miânjiw*.

The date of composition of the work, given on fol. 5^b, as A.H. 1042 = A.D. 1632, seems to be a mistake for A.H. 1052 = A.D. 1642, because later on (fol. 10^b) the author refers to his previous work, *Şafinat-ul-Awliyâ*, which he completed in A.H. 1049 = A.D. 1639.

(Contents:—

Superiority of the *Qâdiri Silsilah* (order) to others, fol. 8^b.

Life, sayings, works and miracles of *Miânjiw*, fol. 14^a.

Account of *Miânjiw's* sister, *Bibî Jamâl Khâtûn*, fol. 83^a.

Notices on the disciples of *Miânjiw*, who had died before the time of composition of the present work, fol. 85^a.

Notices on those disciples of *Miânjiw* who were still living, fol. 96^b.

Mir Muhammad, better known as *Miân Mir* or *Miânjiw*, to the description of whose life the work is chiefly devoted, was born in *Siwastân*, *Sind*, A.H. 938 = A.D. 1531 (fol. 16^b). He was the son of *Qâdî Sâjid-Tah* (?) ساجد تہ (Rieu i., p. 258^a, has *Şâ'in-dâtâ*). son of *Qâdî Qalandar Fârûqî* (fol. 17^a).

He spent the latter portion of his life in *Lahore*, where he was repeatedly visited by *Shâh Jahân*, and where he died in A.H. 1045 = A.D. 1635. *Dârû Şhikûh* erected a *qubba* over his tomb.

Written in Indian *Ta'liq*, within coloured-ruled borders.

Not dated, apparently 18th century.

No. 676.

fol. 647: lines 17; size 11 × 6½; 8½ × 4.

مرآة الاسرار

MIR'ÂT-UL-ASRÂR.

An extensive and very valuable biographical work, containing the lives of all the most renowned saints, religious heroes, and great *Shaykhs*, who lived from the rise of Islam to the first half of the 9th century.

Author: 'Abd-ur-Rahmân Chishtî bin 'Abd-ur-Rasûl bin Qâsim bin-Shâh Budh 'Abbâsî-ul-'Alawî, عبد الرحمن چشتی بن عبد الرسول بن قاسم بن شاه بدہ عباسی العلوی.

Beginning:—

الحمد لله رب المشرق والمغرب فاینما تولوا فثم وجه الله آلم

The author, who belonged to the Chishtî order, gives a detailed account of his family, fol. 583ⁿ. It would appear that one of his ancestors, Shaykh Dâ'ûd, emigrated from Balkh to India, and settled in Radawli (Thornton's Rudauli), Oude, during the time of Sultân 'Alâ-ud-Dîn Khiljî of Delhi (A.H. 695–715 = A.D. 1296–1316).

Dâ'ûd's grandson, Shaykh Ahmad 'Abd-ul-Haqq, who was a *Khalifah* of Shaykh Jâlal Pânipati, and died, 15 Jumâdâ, A.H. 837 = A.D. 1433 (see fol. 596ⁿ), was a renowned saint. He and his lineal descendants exercised spiritual supremacy in Radawli. On the death of the author's brother, Shaykh Hamid bin Shaykh Qutb-ud-Dîn, great-grandson of Shâh Budh, and sixth in order of succession, in A.H. 1032 = A.D. 1622, the author, who had been appointed Hamid's *Khalifah*, succeeded to the authority (fol. 599ⁿ).

In the preface the author tells us that, prior to the composition of this work, being anxious to get an insight into a certain stage of the mystical progress of the Sûfis, he secluded himself for several "forty days" (اربعین) in devotion, but in vain, until during A.H. 1030 = A.D. 1620 he carefully studied the Taḳīrat-ul-Awliyâ of Farīd-ud-Dîn 'Aṭṭār, and in it, in the account of Bâyezīd Bustāmī, found what he wanted. It was then that he formed the project of the present work; but he could not begin it till A.H. 1045 = A.D. 1635. In the conclusion we are told that he completed it on 27 Shawwâl, A.H. 1065 = A.D. 1654.

Besides this work, the author has left a life of Shâh Madâr (see No. 677 of this catalogue), a history of Sâlâr Mas'ûd, entitled *Mir'ât-i-Mas'ûdî* (see Elliot, History of India, vol. ii., p. 513), and an abridged translation of the Bhagawat Gītâ, entitled *Mir'ât-ul-Haqq'iq* (see Rien, iii., p. 1034^b).

According to the author's statement in the preface, fol. 9^b, the work was to consist of a *Muqaddimah*, twenty-nine *Ṭabaqât* and a *Khâtimah*; but in the conclusion, fol. 646^b, he gives us to understand that, after writing the twenty-third *Ṭabaqâh* down to the account of Shaykh Ahmad 'Abd-ul-Haqq, he found himself unable to go on with the work *دمت یاری نمیداد کہ دیگر حقیقت و خاتمہ نراند نوشت*.

It was suspended for twelve years: then, on the occasion of the

author's second visit to the tomb of the great saint Khwājah Mu'in-ud-Dīn Chishtī, in A.H. 1065 = A.D. 1654, he was inspired by that saint to finish the work with the twenty-third *Tabaqah*, closing it with the account of Shaykh Husām-ud-Dīn Mānikpūrī, who died, according to the concluding line, on 15 Ramaḍān, A.H. 853 = A.D. 1449, and whose tomb the author visited in A.H. 1052 = A.D. 1642.

Rieu's statement that the work deals with the holy Shaykhs up to the author's own time is therefore incorrect. The author enumerates the following works as his sources (fol. 9^b):—

جواهر التفسير و تفسير حسيني و شرح مشكاة و روضة الاحباب و كشف
المحجوب و انيس الارواح و دليل العارفين و فوايد السالكين و راحت
القلوب و افضل القواد و فوايد القواد و سير الاوليا و بحر المعاني و معدن
المعاني و شرح آداب المريدين و صفات العارفين و تكملة (تکلمه) written here
غوث الصمداني و فتوحات مكي و نصوص الحكم و ترجمة العوارف و كلمات
الصدقيين و مناقب الاوليا و مناقب الامميا و اطراف اشرفي و تذكرة
الاوليا و جامع علوم و خزائن جلالی و مرآة العارفين و تاريخ يافعي كه آنرا
روضة الجنان گویند و روضة الرباحين و كتاب عبوة الوثقى و جهل مجلس
شيم علاء الدولة و فصل الخطاب و شواهد النبوة و نفحات و رشحات و روضة
الصفاء و حبيب السيرة و روضة الشهداء و سير العارفين و اخبار الاخيار و اطراف
عوفيه و تاريخ فيروز شاهي تصنيف هياء برني و تاريخ مرآت سكندري
و تاريخ نظامی و منتخب التواريخ و ملفوظ شيم احمد كهتو و ملفوظ شيم
احمد الحق *

In each of the twenty-three *Tabaqāt* into which the biographical notices are arranged, the *Quṭb*, or recognized head of the Chishtīa, takes the lead, followed by accounts of the contemporary Shaykhs of the same or other orders.

Contents:—

Preface: treating of Sūfism, its various stages, the different degrees of spiritual knowledge, etc.

Muquddimah: treating of the خرقه خلافت, or robe of spiritual succession, the four Pirs, viz., Ḥasan, Ḥusayn, Khwājah Kāmil Ziyād, and Khwājah Ḥasan Baṣrī, and the fourteen following *Khānwādahs*, with a description of their essential features, fol. 17^b:—

1. The Zaydis, so called from Khwājah 'Abd-ul-Wāhid bin ayyd, a disciple and *Khalīfah* of Khwājah Hasan Basri.
2. The 'Iyādis, called after Fudayl bin 'Iyād, *Khalīfah* of Khwājah 'Abd-ul Wāhid.
3. The Adhamis, after Ibrāhīm bin. Adham, who received the robe of *Khilāfat* from Khidr (prophet), Fudayl 'Iyād and Muḥammad Bāqir.
4. The Hubayris, after Hubayrah Basri, disciple and *Khalīfah* of Khwājah Ḥudayfah of Mar'ash, who was a pupil of Ibrāhīm bin Adham.
5. The Chishtis, after Abū Ishāq Shāmī, who received the name of Chishti from his spiritual guide, 'Ulū (Mamshād) Dinawari, pupil and *Khalīfah* of Ḥudayfah Mar'ashi. Abū Ishāq was sent to Chisht, where Abū Ahmad Chishti became his disciple. In his last days Abū Ishāq made over the robe of *Khilāfat* to Khwājah Abū Ahmad Abdāl, who was succeeded by Khwājah Muḥammad Chishtī, from whom Khwājah Abū Yūsuf Chishti received the robe, and was succeeded by Khwājah Maudūd Chishtī. Likewise there were five Chishtī *Khalīfahs* in India, viz. Khwājah Murīn-ud-Dīn Chishtī, Khwājah Qutb-ud-Dīn Chishtī, Khwājah Farīd-ud-Dīn Chishtī, Khwājah Nizām-ud-Dīn Chishtī and Khwājah Naṣir-ud-Dīn Chishtī.
6. The 'Ajamis, after Ḥabīb 'Ajami, pupil and *Khalīfah* of Hasan Basri.
7. The Tayfūris, after Bāyazīd Bisṭāmī, called Tayfūr, who, according to the *Lata'if-i-Ashrafī*, was a pupil of Ḥabīb 'Ajami.
8. The Karkhis, after Ma'rūf Karkhī, originally a Christian, but converted to Islām by Imām 'Alī Ridā, by whose order he gave spiritual instruction to his disciples at Karkh. According to others he received the *Khirqa* from Dā'ūd Tā'i, pupil of Ḥabīb 'Ajami.
9. The Saqatis, after Sarī Saqaṭī, pupil and *Khalīfah* of Ma'rūf Karkhī.
10. The Junaydis, after Junayd Baḡdādī, pupil and *Khalīfah* of Sarī Saqaṭī.
11. The Kāzarūnis, after Abū Ishāq Kāzarūnī, pupil and *Khalīfah* of Abū 'Abd Ullah Khafīf, who was a *Khalīfah* of Junayd Baḡdādī's pupil, Muḥammad Ruwaym.
12. The Tūsis, after 'Alā-ud-Dīn Tūsi, the pupil and spiritual successor of Shaykh Wajih-ud-Dīn (here روجه الدين) Abū Ḥafṣ (a follower both of the doctrines of 'Ulū Mamshād Dinawari and of Muḥammad Ruwaym, through his two teachers Shaykh Muḥammad 'Amīnīyah and Akhī Faraj Zanjānī, respectively).
13. The Suhrawardis, after Diyā-ud-Dīn Abū Najīb Suhrawardī.

pupil and spiritual successor of Shaykh Wajih-ud-Din Abū Hafs, who was lineal successor in the fourth degree of Junayd Baḡdādī. Abū Najib received the *Khirqah* from Aḥmad Ġizālī, lineal successor in the fifth degree of Junayd.

14. The Firdawsis, after Najm-ud-Din Kubrā Firdawsī, who received the *Khirqah* from Abū Najib Suhrawardī, lineal successor in the sixth degree of Junayd.

The *Muqaddimah* continues with an account of the following twelve of the forty branch-families (خانواده فرع), otherwise styled *Nisālah*, i.e. subordinate orders, on fol. 22^b:—

1. The Qādiris or the Ḡausis, called after 'Abd-ul-Qādir Jilānī, pupil and spiritual successor of Abū Sa'īd Makhzūmī, who was lineal successor in the fourth degree of Junayd Baḡdādī.

2. The Yasawis, after Aḥmad Yasawī, pupil and *Khālīfah* of Yūsuf Hamadānī, lineal successor in the sixth degree of Junayd Baḡdādī.

3. The Naqshbandis, after Khwājah Bahā-ud-Din Naqshband, pupil and successor of Amir Sayyid 'Alī Kalāl, who received the *Khilāfat* from Abul Qāsim Gurgānī in the seventh degree. Abul Qāsim was third lineal successor of Junayd Baḡdādī.

4. The Nūris, after Abul Hasan Nūri, who received the robe *Khilāfat* from Sari Saqā'ī.

5. The Khidrawis, after Aḥmad bin Khidrawayh, pupil and *Khālīfah* of Ḥātim Asamm, fifth lineal successor of Ḥusayn bin 'Alī.

6. The Shattāris, called شطاریه عشقه, after Shaykh 'Abd Ullah Shattār, the pupil and successor of Muḥammad 'Arif, seventh lineal successor of Bāyazīd Bisṭāmī. 'Abd Ullah Shattār was the first Shaykh of this order to visit India.

7. The Ḥusaynī Bukhārīs, حسینیہ بخاریہ, who trace their line from Sayyid Jalāl Bukhārī back to Imām Ḥusayn and 'Alī bin Abū Tālib.

8. The Zāhidis, after Badr-ud-Din Zāhid, disciple and *Khālīfah* of Fakhr-ud-Din Zāhid, successor in the eighth degree of Junayd.

9. The Anṣāris, after 'Abd Ullah Anṣārī, successor of Junayd Baḡdādī in the fourth or fifth degree.

10. The Ṣafawis after Ṣafi-ud-Din Ishāq Ardabili, pupil, successor and son-in-law of Zāhid Ibrāhīm Gilānī, fifth lineal successor of Abū Najib-ud-Din Suhrawardī.

11. The 'Aydarūsīs, after Mir Sayyid 'Abd Ullah 'Aydarūsī, pupil and successor of Shaykh Abū Bakr, whose line is traced from Abū Maḡyan back to Junayd Baḡdādī.

12. The Qalandaris. Their line is not traced from any particular recognized head of an order. Muḥammad Qalandar and his pupils affirmed their belief in this order. Shāh Ḥaydar Qalanda Shāh Ḥusayn Balkhī and his pupils, Shams-ud-Dīn Tabrizī, Mawlār Rūm (i.e. Jalāl-ud-Dīn Rūmī) and his friends and attendants, Fakh ud-Dīn 'Irāqī, Khawājah Ishāq Magribī, and Hāfiz Shīrāzī, belonged to this order. The order, also known as Chishtiyah-i-Qalandariyah 'چشتیه قلندریه' was spread in India by Shāh Khidr Rūmī, who came to this country during the reign of Sultān Shams-ud-Dīn Ḳātib (A.H. 607-633 = A.D. 1210-1235), and became a disciple of Khawājah Qutb-ud-Dīn Bakhtiyār Ūshī.

The twenty-three *Ṭabaqāt* contain biographical notices of the following, the recognised leader among those belonging to each successive generation being mentioned first in every case:—

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I.

Muḥammad, Abū Bakr, 'Umar, and 'Uḡmān, fol. 47^a.

II.

'Alī and the twelve Imāms, fol. 70^b.

III.

Ḥasan Baṣrī and his contemporaries, fol. 95^a. (Ḥasan's full name was Abū 'Alī ul-Ḥusaynī bin Ḥasan ul-Baṣrī. According to some, his *Kunya* was Abū Muḥammad, and according to others Abū Sa'īd. He died at Baṣrah, Rajab. A.H. 110 = A.D. 728, at the age of eighty-nine.) Kamil bin Ziyād, fol. 97^a; Abū Yahyā Mālik Dīnār, fol. 98^a; Muḥammad Wāsi', fol. 99^b; Abū Ḥāzim Makkī, fol. 100^a; Khawājah Yūsuf Isbāt and Rābirah 'Adawiyah, fol. 100^b.

IV.

Khawājah 'Abd-ul-Wāhid bin Zayd (originally of Baṣrah, who died in A.H. 176 = A.D. 792; according to Safinah, 27 Ṣafar, A.H. 176; fol. 104^b; Ḥabīb 'Ajāmī, fol. 104^b; 'Athab bin Ḡulām, fol. 105^b; 'Abū Ullah Ḥusayn, fol. 106^a; Khawājah Faṭḥ bin 'Alī ul-Maṣālī, fol. 106^b).

V.

Khawājah Fudayl bin 'Iyād, with his *Kunya* Abū 'Alī (originally of Kūfah, but according to others of Merv, in Khurāsān or of Samarqand, who died at Mecca, in Muḥarram, A.H. 187 = A.D. 802, on fol. 107^b; Sufyān Ṣaurī, fol. 109^b; Abū Ḥanīfah Nu'mān bin Ṣābit ul-Kūfī, fol. 110^b; Imām Shāfi'ī, fol. 112^b; Aḥmad Ḥanbal

fol. 114^a; Abû Sulaymân Khwâjah Dâ'ûd bin Naṣr Tâ'i, fol. 115^a; Bashâr Hâfi, fol. 116^a; 'Abd Ullah bin Muhâarak, fol. 117^a; Dâ'ûd Balkhî, fol. 118^a; Manṣûr 'Ammâr, fol. 118^b; Aḥmad bin 'Āsim Antâki, fol. 119^b.

VI.

Khwâjah Ibrâhîm Adham, with his *Kunyah* Abû Ishâq, fol. 122^a. (He was the son of Sulaymân bin Manṣûr Balkhî, of the royal family of Balkh. He was himself ruler of Balkh till he renounced the world and went to Mecca. On the eve of his death, he suddenly disappeared; and his burial place is unknown. Some say he lies buried in Baġdâd, by the side of Imâm Aḥmad Ḥanbalî; but according to others in Syria, near the tomb of the prophet Lût, i.e., Lot. According to Nafahât, he died in Syria, A.H. 161 = A.D. 777; according to others, in A.H. 176 = A.D. 792; while some give the date as Shawwâl, A.H. 187 = A.D. 802.) Ma'rûf Karkhî, fol. 122^a; Du'n Nûn Miṣri, fol. 123^a; Abû 'Alî Shaiq, fol. 124^a; Aḥmad bin Khidrawayh, fol. 125^a; Ibrâhîm, fol. 125^b; Abû 'Abd Ullah Muḥammad bin Faql, fol. 126^a; Muḥammad bin 'Alî Ḥakîm ut-Tirmidî, fol. 126^b; Abû Bakr Warrâq, fol. 127^b; Abû 'Alî Jurjâni, fol. 128^a.

VII.

Khwâjah Ḥudayfah Marashî, fol. 128^b. (He died on 14 Shawwâl; according to Safinat-ul-Awliyâ, 18 Shawwâl. The year of his death cannot be traced.) Bâyezîd Bisṭâmî, fol. 129^a; Hâtîm bin Asamm, fol. 132^b; Abû Sulaymân Darânî, fol. 133^a; Ibrâhîm Dîrâ-ul-Baġdâdî and Muḥammad Samâk, fol. 133^b; Muḥammad bin Aslam Tûsi, and Abû Turâb, fol. 134^a; Aḥmad Ḥawâri, fol. 134^b; Yûsuf bin Yâsîn, fol. 135^a; 'Abd Ullah Muḥammad bin Ismâ'il ul-Maġribî, fol. 136^a.

VIII.

Khwâjah Ḥubayrah Baṣrî (died on 18 Shawwâl; but the year cannot be traced), fol. 136^b; Khwâjah Sari bin Muġlis us-Saqatî, fol. 137^a; Yahyâ bin Ma'ûd Râzi, fol. 138^a; Abû Ḥafṣ Ḥaddâd, fol. 139^a; Aḥmad Ḥarb, fol. 140^a; Abû Ḥamzah Baġdâdî, fol. 142^a; Khayr-i-Nassâj, fol. 142^b; Samu'ân Muḥibb, fol. 143^b; Abû Ḥamzah Khurâsânî, fol. 144^a; Shâh bin Shujâ' Kirmânî, fol. 145^a.

IX.

Khwâjah 'Ulu Dînawari (died 14 Muḥarram, year not given), fol. 164^a; Junayd Baġdâdî, fol. 147^a; Mamshâd Dînawârî, fol. 150^a; Abû Sa'id Khariâz, fol. 150^b; Abû 'Uġmân Hîri, fol. 152^b; Abu'l

'Abbās Aḥmad bin Muḥammad Masrūq, fol. 153^a; Abū Muḥammad Ruwaym, fol. 153^b; Abū'l Ḥasan Nūri, fol. 154^b; Ḥamdūm Qaṣṣār, fol. 157^a; 'Umar (in some works, Amr) bin 'Uṣmān ul-Makki, fol. 158^a.

X.

Abū Ishāq Chishtī (died on 14 Rabi' II—year not given—in 'Akkah, Syria), fol. 159^a; Abū Bakr Shibli, fol. 160^b; Ḥusayn bin Maṣṣūr Hallāj, fol. 162^b; Fārs bin 'Isā Baḡdādī, fol. 166^a; Abū'l 'Abbās ibn 'Aṭā, fol. 167^a; Abū Muḥammad Jurayri, fol. 168^a; Abū Bakr bin Ṭā'ir ul-Abhari, fol. 168^b; Abū Bakr Kattānī, fol. 169^a; 'Abd Ullah bin Muḥammad Manāzil, fol. 170^a; Abū 'Alī Rūdbāri, fol. 170^b.

XI.

Khwājah Abū Aḥmad Chishtī (born 3 Jumāda II. A.H. 260 = A.D. 873, and died, A.H. 355 = A.D. 965; was buried in Chisht, 20 *Kroḥ* from Harāt), fol. 171^b; Abū Ya'qūb Nahrajūri, fol. 173^a; 'Abd Ullah bin Muḥammad Murta'ish, fol. 173^b; 'Abd Ullah bin Khafif, fol. 174; Abū'l Khayr Ḥammād Aqṭa', fol. 176^b; Abū 'Uṣmān Maḡribī, fol. 179^a; Abū'l Qāsim Rāzi, fol. 179^b; Abū'l 'Abbās Sayyārī, fol. 180^a; Abū'l Qāsim Ḥakim Samarqandī, fol. 181^a; Abū'l Qāsim Naṣrābādī, fol. 181^b.

XII.

Abū Muḥammad Chishtī (died A.H. 421 = A.D. 1030, during the time of Sulṭān Mahmūd), fol. 182^b; Abū'l 'Abbās Nahāwandī, fol. 185^b; Abū Saṣr Sarraj, fol. 186^b; Abū'l Faḍl bin Ḥusayn, fol. 187^a; Abū'l Qāsim Bashar Yāsīn, fol. 188^a; Abū 'Alī Daqqāq, fol. 189^b; Abū 'Alī Sayyāh, fol. 191^a; Abū 'Abd-ur-Raḥmān Sullamī, fol. 191^b; Sulṭān-ush-Shuhadā Amīr Maṣ'ūd, fol. 192^b.

XIII.

Nasīr-ud-Dīn Abū Yūsuf Chishtī (son of Muḥammad Samrān, and sister's son of Khwājah Abū Muḥammad bin Aḥmad Chishtī, who died, A.H. 459 = A.D. 1066, at the age of 84, and was buried in Chisht), on fol. 205^a; Abū'l 'Abbās Qaṣṣāb, fol. 207^b; Faḍl Ullah bin Abū'l Khayr, fol. 209^a; Abū'l Ḥasan Kharqānī, fol. 211^a; Abū 'Abd Ullah Dāstānī, fol. 212^b; Abū'l Qāsim Gurgānī, fol. 213^a; Abū'l 'Abbās Ashfānī, fol. 213^b; Muḥammad bin Ḥusayn, fol. 214^a; Alī bin 'Uṣmān 'Alī ul-Jallābi ul-Gaznawī, fol. 215^a; Khwājah Aḥmad, brother of Ismā'īl Chishtī, fol. 216^b; Abū Ismā'īl 'Abd Ullah bin 'Alī Maṣṣūr Muḥammad Anṣārī, fol. 217^a; Shaykh Aḥmad Nāmāqī ul-Jāmi, surnamed پند پیل, fol. 220^b.

XIV.

Quṭb-ud-Dīn Maudūd Chishtī, fol. 229^b. (He was son of Nāṣir-ud-Dīn Abū Yūsuf Chishtī, and learnt the whole Qur'ān by heart at the age of seven. He succeeded his father at the age of 26, but placed himself for some time under the tuition of Shaykh Aḥmad-i-Jām in Harāt. He died, 1 Rajab, A.H. 527 = A.D. 1132; and was buried in Chisht.) Aḥmad bin Maudūd bin Yūsuf Chishtī, fol. 227^b; Abū Tāhir Kurd, fol. 228^a; Abū 'Alī Fārmadī, fol. 229^a; Abū Bakr bin 'Abd Ullah ut-Tūsi un-Nassāj and Imām Muḥammad Ḡazālī bin Muḥammad ul-Ḡazālī ut-Tūsi, fol. 230^b; Abū'l Faṭḥ Aḥmad bin Muḥammad ul-Ḡazālī, fol. 232^b; 'Ayn ul-Qudāt Hamadānī, fol. 233^a; Abū Naṣr Abi Ja'far bin Abi Ishāq ul-Harawī, fol. 236^a; Sultān Muḥd-ud-Dīn, fol. 236^b.

XV.

Khawājah Ḥājī Sharif Zandani, pupil of Maudūd Chishtī, fol. 237^a. (He died on 3—or 6, according to Safinah—Rajab. The year is not known; but he was a contemporary of Yūsuf Hamadānī—*b.* A.H. 440 = A.D. 1048, and *d.* A.H. 535 = A.D. 1140. His tomb is in Syria.) Yūsuf Hamadānī, fol. 237^b; Aḥmad Yasawī, fol. 238^b; 'Abd-ul-Khālīq Gujduwānī, fol. 239^b; Diyā-ud-Dīn Abū Najib 'Abd-ul-Qāhir bin 'Abd Ullah Suhrawardī, fol. 241^a; Abū Muḥammad bin 'Abd Ullah-ul-Baṣri, fol. 242^b; Aḥmad bin Abul Ḥasan ur-Rafā'i, fol. 244^a; Abū 'Abd Ullah Ṣaunna'i, fol. 245^b; Shaykh Ḥammād Dabbās, fol. 246^a; Abū 'Abd Ullah Qudayb ul-Bān Mauṣali, fol. 247^a; Abū'l 'Abbās bin 'Arif ul-Undulusī, fol. 248^a; Ḥakīm Sanā'i ul-Ḡaznawī, fol. 248^b.

XVI.

Khawājah 'Uṣmān Hārūnī, pupil of Ḥājī Sharif Zandani, fol. 250^a. (He belonged to Hārūn, a village in Khurāsān or in Farḡānah. He spent his last days in Mecca, where he died and was buried, 6 Shawwāl, A.H. 607 = A.D. 1210.) Muḥyi-ud-Dīn 'Alī ul-Qādir Jilānī, fol. 254^a; Shaykh Abū Madyan Magribī, fol. 259^a; Shaykh Ṣadaqaḥī Baḡdādī, fol. 260^b; Abū Muḥammad 'Abd-ur-Raḥmān Tafiṭūnī, جنوني, fol. 261^a; Shaykh Muḥammad ul-Awānī, fol. 262^b; Abū's-Sa'ūd ibn u'sh-Shiblī, fol. 263^a; 'Adi bin Musāfir Shāmī ul-Hankārī, fol. 264^a; Ḥayāt bin ul-Qays ul-Tarrānī, fol. 264^b; Abū Ishāq ibn uz-Zarif, fol. 265^a; Shaykh Jāgīr, fol. 265^b; Abū 'Abd Ullah Muḥammad bin Hāshimī, fol. 266^a; 'Umar ibn Fāriḍ ul-Ḥamawī, fol. 266^b; Shaykh Mūsā Sādrānī, fol. 268^b.

XVII.

Khawājah Mu'in-ud-Din Chishtī, fol. 270^a. (He was son of **Khawājah Giyās-ud-Din Hasan Sijzi**, and was born in Sijistān, A.H. 537 = A.D. 1142, but was brought up in Khurāsān. At the age of 15 he lost his father. He renounced worldly aspirations, and travelled to Samarqand and Bukhārā and thence to Bagdād, where he placed himself under the tuition of **Khawājah 'Uṣmān Hārānī**, from whom he received the robe of spiritual succession, خرقه خلانت. He afterwards enjoyed the society of **Shaykh Najm-ud-Din Kubrā**, for two and a half months; **'Abd-ul-Qādir Jilānī** at Bagdād, for five months and seven days; **Diya-ud-Din Abū Najib Suhrawardī**; **Shaykh Awḥad-ud-Din Kirmānī**; and **Shihāb-ud-Din Suhrawardī**. From Bagdād he came to Hamadān, where he interviewed **Yūsuf Hamadānī**. He interviewed **Abū Sa'id Tabrizi** at Tabriz, **Shaykh Maḥmūd** at Isfahān, and then visited the tombs of **Shaykh Abū Sa'id Abū'l Khayr** at Mahnah and of **Abū'l Hasan Khirqānī** at Khirqān. After visiting **Shaykh Nāṣir-ud-Din** at Astarābād, he travelled to Harāt, Sabzwār, Balkh, Gaznī, Lahore, and Dihli, and came at last to Ajmir, where he finally settled. He died on 6 Rajab—some say Dulhijjah—A.H. 637 = A.D. 1239; according to others, A.H. 633 = A.D. 1235 and also A.H. 636 = A.D. 1238.) **Najm-ud-Din Kubrā**, fol. 282^b; **Shihāb-ud-Din 'Umar bin Muḥammad us-Suhrawardī**, fol. 287^b; **Shaykh Muḥyi-ud-Din Muḥammad bin ul-'Arabi**, fol. 289^b; **Shaykh Rūzbhān Baqlī ush-Shirāzi**, fol. 294^a; **Shaykh Bahā-ud-Din Walad**, fol. 296^a; **Sayyid Burhān-ud-Din Muḥaqqaq**, fol. 297^a; **Majd-ud-Din Bagdādī**, fol. 297^b; **Sa'd-ud-Din Hummū'i**, fol. 298^b; **Sayf-ud-Din Bākharzī**, fol. 303^a; **Raḍi-ud-Din 'Alī Lālā Gaznawī**, fol. 305^a; **Bābā Kamāl Jandī**, fol. 306^b; **Shams-ud-Din bin Muḥammad bin 'Alī bin Malik dād ut-Tabrizi**, fol. 308^a; **Shihāb-ud-Din Maqtūl**, fol. 310^a; **Farid-ud-Din 'Aṭṭār**, fol. 312^a; **Muḥammad Turk Nārnawī**, fol. 314^a; **Mir Sayyid Husayn Khingawār**, fol. 315^a; **Sayyid Nūr-ud-Din Mubārak Gaznawī**, fol. 316^a; **Shaykh Hamid-ud-Din Ṣūfī us-Sawālī**, fol. 317^a.

XVIII.

(Beginning with an illuminated head-piece.) **Khawājah Qutb-ud-Din Bakhtiyār bin Kamāl-ud-Din Aḥmad bin Musā Ūshī**, entitled **Kāki** and **Bakhtiyār**, fol. 320^b. (He was born in Ūsh, in Māwarā-un-Nahr, or in Fargānah. His father died when he was only a year and a half old. He was a pupil and the chief *Khalīfah* of **Khawājah Mu'in-ud-Din Chishtī**, with whom he spent the last years of his life at Delhi and Ajmir in intimate friendship. He died in

Delhi, Monday, 14 Rabī' I, A.H. 633 = A.D. 1235, and was buried near the Hawḍ-i-Shamāl.) Bahā-ud-Dīn Ḍakariyā Multānī, fol. 327^a; Jalāl-ud-Dīn Muḥammad Balkhī ur-Rūmī, fol. 331^a; Ṣadr-ud-Dīn Muḥammad bin Ishāq ul-Qūnawī, fol. 335^a; Aḥmad-ud-Dīn Ḥamid ul-Kirmānī, fol. 336^b; Najīb-ud-Dīn 'Alī bin Buzgush ush-Shirāzi, fol. 339^a; Shaykh Zahir-ud-Dīn 'Abd-ur-Rahmān and Shaykh Nūr-ud-Dīn 'Abd-us-Ṣamad, fol. 340^b; Abu'l Qāsim Jalāl-ud-Dīn Tabrizī and Shaykh Jalāl-ud-Dīn Digdānī, fol. 341^a; Qāḍī Ḥamid-ud-Dīn Nāgūri, fol. 344^a; Sharaf-ud-Dīn bin Muslih bin 'Abd Ullah Sa'di Shirāzi, fol. 346^b; Fakhr-ud-Dīn Ibrāhīm 'Irāqī, fol. 347^b; Ṣalāḥ-ud-Dīn Faridūn ul-Qūnawī, known as Zarkūb, fol. 350^a; Shaykh Ḥusām-ud-Dīn, fol. 350^b; Sulṭān Walad bin Mawlawi Rūm, fol. 351^b; Shaykh Nizām-ud-Dīn Abu'l Muwayyid, fol. 353^b; Shāh Khidr Rūmī, fol. 354^b; Shaykh Badr-ud-Dīn Gaznawī, fol. 355^a; Shaykh Diyā-ud-Dīn Rūmī, Shaykh Sharaf-ud-Dīn Kirmānī and Shaykh 'Abd-ul-'Aziz, fol. 356^a; Shāh Kurdiz Multānī, fol. 356^b; Shaykh Naqī-ud-Dīn Muḥammad. Shaykh Turk Bayābānī and Shaykh 'Abd Ullah Balbānī, fol. 357^a.

XIX.

Shaykh Farid-ud-Dīn Gauj-i-Shakar, pupil and spiritual successor of Khwājah Qutb-ud-Dīn Ūshī, fol. 359^b. (His mother was the daughter of Mullā Wajih-ud-Dīn Khujandī. He died, 95 years old, on 5 Muḥarram, A.H. 668 = A.D. 1266, or 669 = A.D. 1270; and was buried in Patan, i.e., Pāk Patan, otherwise called Ajwodhan, in the Panjāb.) Najīb-ud-Dīn Mutawakkil, fol. 384^a; Badr-ud-Dīn Ishāq, fol. 385^b; Jamāl-ud-Dīn Hānsawī, fol. 387^a; 'Arif Sistānī, fol. 389^a; Dā'ud bin Maḥmūd, fol. 390^a; Sayyid Muḥammad bin Maḥmūd Kirmānī, fol. 391^a; Mir Sayyid Khāmūsh, fol. 392^b; Sayyid Kamāl-ud-Dīn Aḥmad bin Sayyid Muḥammad Kirmānī and Sayyid Nūr-ud-Dīn Mubārak, fol. 393^a; Mir Sayyid Muḥammad bin Sayyid Kamāl-ud-Dīn Aḥmad and Shaykh Ṣadr-ud-Dīn bin Bahā-ud-Dīn Ḍakariyā, fol. 393^b; Shaykh Abu'l Fath Rukn-ud-Dīn, fol. 396^b; Shaykh Ṣadr-ud-Dīn, known as Ḥājī Chirāğ, fol. 397^a; Shaykh Peyrūrah Ḥusāmpūrī, Shaykh Shāh Mūsā 'Ashiqān and Shaykh 'Uṣmān Sayyāh Dihlawī, fol. 397^b; Nūr Sayyid Ṣadr-ud-Dīn, better known as Sayyid Ḥasanī, fol. 400^a; Shaykh Ṣalāḥ-ud-Dīn Darwish Sistānī, fol. 401^b; Shaykh Ṣalāḥ Sayyāh, fol. 402^a; Shākh Aḥmad Nahrwālī, fol. 404^a; Shaykh Badr-ud-Dīn Mū'ytāb, fol. 405^b; Shaykh Badr-ud-Dīn Samarqandī, fol. 408^b; Shaykh Ṣūfi Budḥaī, fol. 409^b; Jamāl-ud-Dīn Aḥmad Jūrqānī, fol. 412^a; Nūr-ud-Dīn 'Abd-ur-Rahmān Isfarā'ini, fol. 412^b; Sa'd-ud-Dīn Farḡānī, fol. 413^b; Shaykh 'Aziz bin Muḥammad Nasafi, fol. 414^b.

XX.

Shaykh 'Alâ-ud Dîn 'Alî Ahmad Şâbir, the favourite and spiritual successor (according to some, son-in-law also) of Shaykh Farîd-ud-Dîn Ganj-i-Shakar, who died on 13 Rabi'î, A.H. 690 = A.D. 1291, fol. 416^b; Naşir-ud-Dîn Mahmûd bin Yahyâ Awadhî, fol. 420^b; Shams-ud-Dîn Yahyâ, fol. 425^b; Shaykh Qutb-ud-Dîn Munawwar bin Shaykh Burhân-ud Dîn bin Shaykh Jamâl-ud-Dîn, fol. 427^b; Husâm-ud-Dîn Multânî, fol. 429^a; Fakhr-ud-Dîn Zarrâdî, fol. 431^b; 'Alâ-ud-Dîn Nîlî, fol. 433^b; Burhân-ud-Dîn Ġarîb, fol. 434^b; Waḡh-ud-Dîn Yûsuf Şânî, fol. 436^b; Shihâb-ud-Dîn Imâm, fol. 437^b; Sirâj-ud-Dîn 'Uḡmân, fol. 438^b; Nizâm-ud-Dîn Muḡammad Badâ'unî and his pupils, fol. 441^a; Amîr Khusrâw bin Amîr Sayf-ud-Dîn, fol. 450^a; Amîr Ḥasan 'Alâ-i-Sanjari, fol. 452^a; Qâḡî Fakhr-ud-Dîn bin Rukn-ud-Dîn, fol. 453^a; Khwâjah Gurg Majdûb, fol. 4 6^a; Sayyid 'Alâ-ud-Dîn (bin) Sayyid 'Izz-ud-Dîn Kantûrî, fol. 457^a; Sayyid Amîr Mâh bin Sayyid Nizâm-ud-Dîn, fol. 459^a; Shaykh Sharaf-ud-Dîn Manayri ul-Bihâri, fol. 461^a.

XXI.

Shaykh Shams-ud-Dîn Turk Pânipatî, fol. 465^b. (He was a descendant of Khwâjah Ahmad Yasawî, who traced his genealogy back to Muḡammad Ḥanifah bin 'Alî Murtadâ. He was the disciple and *Khalifah* of 'Alâ-ud-Dîn 'Alî Şâbir. He spent a long time in Turkistân and Mâwarâ-un-Nahr in pursuit of Şufîc lore, and subsequently came to India, where he chose 'Alâ-ud-Dîn Şâbir as his spiritual guide. He died on 19 Şahbân, and was buried at Pânipat. The year of his death is not known. He was a contemporary of Naşir-ud-Dîn Mahmûd Awadhî, who died in A.H. 757 = A.D. 1356, during the reign of Sultân Firûz Shâh, A.H. 752-790 = A.D. 1351-1388.) Rukn-ud-Dîn 'Alâ-ud-Dawla Simnânî, fol. 468^a; Şafi-ud-Dîn Abu'l Fath Ishâq, fol. 474^a; Muḡammad Bâbâ Samâsî, fol. 478^a; Bahâ-ud-Dîn Naqshband, fol. 480^b; Imâm Abû 'Abd Ullah 'Afif-ud-Dîn ul-Yâfi'î, fol. 484^b; Makhdûm Jahâniyân Sayyid Jalâl Husayn Bukhârî, fol. 486^a; Mir Sayyid Muḡammad Gisûdarâz, fol. 489^b; Mawlânâ Khwâjagî, fol. 501^b; Shaykh Şadr-ud-Dîn Ḥakîm, fol. 503^b; Qâḡî 'Abd-ul-Muqtadir bin Qâḡî Rukn-ud-Dîn, fol. 504^b; Muḡammad Mutawakkil Kantûrî, fol. 506^b; Shaykh Dâniyâl, known as مولانا عود, fol. 510^a; Makhdûm Shaykh 'Alâ ul Ḥaqq Wa'd-Dîn Bangâlî, fol. 513^b; Shaykh Nuẓaffar bin Shams-ud-Dîn Balkhî, fol. 520^a; Sayyid 'Alî bin Shihâb-ud-Dîn Hamadânî, fol. 523^a.

XXII.

Shaykh Jalâl-ud Dîn Pânipatî, disciple and *Khalifah* of Shams-ud-Dîn Turk Pânipatî, fol. 526^b. (He died on 13 Rabi'î, and was

buried in Pānīpat. The year of his death is not known. He was contemporary with Sultān Mahmūd bin Muḥammad bin Firūz Shāh.) Sayyid Ashraf Jahāngir Simnāni, fol. 531^a; Khwājah 'Alā-ud-Dīn 'Attār, fol. 542^a; Khwājah Muḥammad Pārsā, fol. 544^b; Khwājah Ya'qūb Charkhi, fol. 547^a; Khwājah Nizām-ud-Dīn Khāmūsh, fol. 548^a; Zayn-ud-Dīn Abū Bakr ul-Khawāfi, fol. 549^b; Sayyid Qāsim Anwār, fol. 551^b; Mawlānā Muḥammad, better known as Maḡribī, fol. 553^a; Sayyid Ni'mat Ullah Wali, fol. 553^b; Sayyid Ṣadr-ud-Dīn, known as Rājū Qattāl, fol. 555^b; Shaykh Sirāj-ud-Dīn Sūkhṭah, fol. 558^a; Makhdūm Shaykh Akhi Rājgirī, fol. 559^a; Makhdūm Shaykh Qiwām-ud-Dīn, fol. 564^b; Shaykh Ikhtiyār-ud-Dīn, fol. 567^b; Sayyid Yad Ullah, fol. 568^b; Makhdūm Shaykh Faṭḥ Ullah, fol. 570^a; Makhdūm Shaykh Abū'l Faṭḥ Jawnpūrī, fol. 571^a; Makhdūm Shaykh Husām ud-Dīn, fol. 573^a; Bābā Ishāq Maḡribī, fol. 576^b; Shaykh Ahmad Khattū Gujarātī, fol. 579^a.

XXIII.

Shaykh Ahmad 'Abd ul-Haqq Radawli, fol. 583^a. (He was disciple and principal *Khalīfah* of Jalāl ud-Dīn Pānīpatī. His grandfather, Shaykh Dā'ūd, who traced his descent back to the second Caliph 'Umar, left his native place Balkh during Hūlāgū Khān's devastation, and came to India, where he settled in Radawli near Awadh, during the reign of Sultān 'Alā-ud-Dīn Khiljī, A.D. 695-715 = A.D. 1290-1316, and became a disciple of Naṣir-ud-Dīn Awadhī. Ahmad 'Abd-ul-Haqq was the second son of Shaykh 'Umar bin Dā'ūd. After a few preliminary interviews with Jalāl Pānīpatī, he went to Sunām, where he stayed for some time, and then returned to Pānīpat. Not finding his master there, he went to Badā'ūn, in the year in which Timūr invaded India, and fought the battle of Delhi with Sultān Mahmūd, A.D. 801 = A.D. 1398. From Badā'ūn he went to Bhakar, and then again to Pānīpat, when he received the *Khirqah* of *Khalīfāt* of the *Chishtī* order from his Pīr, who later on placed his children under his tuition. After the death of his Pīr he came to Bengal, where he met Shaykh Nūr Quṭb i-'Ālam. He finally returned to his native place Radawli, where he died, 15 Jumāda II A.H. 837 = A.D. 1434.) Makhdūm Shaykh Nūr ul-Haqq bin Shaykh 'Alā ul-Haqq Bangālī, fol. 600^a; Hāji Sayyid 'Abd-ur Razzāq, fol. 604^b; Shaykh 'Abd ul-Quddūs bin Shaykh Ismā'il, fol. 610^b; Makhdūm Shaykh Muḥammad 'Isā Taj, fol. 615^b; Sayyid 'Abd Ullah Burhān ud-Dīn Gujarātī, fol. 616^b; Makhdūm Shaykh Sirāj, fol. 623^b; Dāwar Malik bin Mahmūd, fol. 624^b; Makhdūm Shaykh Kabīr, fol. 626^a; Sayyid Jalāl Gujarātī, fol. 627^b; Shāh Miyānjīw

Qutb-i-Wilāyat, fol. 628^a; Shaykh 'Abd Ullah Shattâr, fol. 631^a; 'Ashiq-i-Sâdiq Shâh Dâ'ud, fol. 634^a; Makhdûm Shaykh Jamâl, fol. 635^a; Shaykh Husayn bin Mu'izz Balkhî ul-Bihârî, fol. 636^b; Mir Sayyid 'Alam ud Dîn, fol. 638^b; Makhdûm Shaykh Husâm-ud-Dîn fol. 641^a.

C. Stewart, in his Catalogue, p. 29, while mentioning the work remarks that the author is "unknown." The work is noticed in Rieu, pp. 359 and 973.

Five *Hâshiyahs* (marginal additions) by the author, written in the same hand as the text, are found in the present copy:—

1. در بیان مرتبه احدیت و وحدت و واحدیت , on fol. 1^b.
2. دوم , حاشیه بر مقدمه کتاب در باب مرآت خلافت (sic) , on fol. 15^b.
3. حاشیه سیوم در احوال خواجه قطب الدین مودود چشتی در بیان عالم , on fol. 227^b.
4. حاشیه چارم در ذکر شیع اوحد الدین کرمانی در بیان نئی تفاسخ , on fol. 234^b.
5. پنجم در ذکر حضرت میر سید اشرف جیانگیر در بیان احوال خلیفه وقت شاه , on fol. 539^a.

A detailed table of contents occupies foll. 11^a–15^b; and an index of the names of persons, arranged in alphabetical order, is prefixed. The latter ends with a list of the names of thirty-nine renowned *Khalifahs* and disciples of Shaykh Nizâm-ud-Din Muḥammad Badâ'ûni.

Written in neat Nasta'liq within gold and coloured-ruled borders with a finely illuminated head-piece and a double-page 'Unwân. The headings are written in red throughout.

Copied at the request of the donor of the library, at Haydarâbâd dated 15 Duhijjah, A.H. 1220.

No. 677.

fol. 52; lines 13; size 11 × 6; 6½ × 3.

مرآت مدارى

MIR'ÂT-I-MADÂRÎ.

Life of Shâh Madâr, one of the most popular saints of India.

Author: 'Abd-ur-Rahmân Chishtî, عبد الرحمن چشتی .

Beginning:—

الحمد لله الذي خلق الاشياء وهو عينا يعنى شكر ميگورم من آن
پیردگار عالمیان را اله *

The author, who has been already mentioned, see No. 676 in this catalogue, gives us to understand in the preface that, very early in his life, he began a search for some account of *Shaykh Badī'ud-Dīn*, generally known as *Shāh Madār*; and although he consulted several historical and biographical works, as well as the *Malfūzāt* of the *Shaykhs* of different places, he found nothing. At last, on his journey to Ajmir, A.H. 1053 = A.D. 1643, he chanced upon a history of the saint, written by his principal *Khalīfah*, *Qādī Mahmūd* (not *Muhammad*, as wrongly given in *Rieu*) *Kuntūri*, and entitled *Imān-i-Mahmūdī*, ایمان محمودی. This work, says the author, contained a detailed and true account of *Shāh Madār*, and was based on the writer's personal knowledge of the saint, and on discourses which he had directly heard from him. From this work, and from the *Latā'if-i-Ashrafī* of Sayyid *Ashraf Jahāngīr Simnānī*, an intimate friend of *Shāh Madār*, he compiled the present work, with some additional accounts derived from trustworthy sources. He then proceeds to say that, at the request of *Shaykh Amān Ullah* of *Sandilāh*, he visited the tomb of *Shāh Madār* in *Makanpūr* (*Thorn-ton's Mukunpoor*, district of *Kānpūr*), on Thursday, 25 *Dulqād*, A.H. 1064 = A.D. 1653, and wrote this work close to the shrine.

According to the author, *Shāh Madār* belonged to a Jewish family of *Halab* (*Aleppo*), where he was born. A.H. 715 = A.D. 1315. His father, *Abu'l Ishāq Shāmī*, a strict follower of the law of *Moses*. (*Rieu*, p. 361, calls *Shāh Madār's* father "*Shaykh 'Ali*, a Jew of *Halab*") placed him under the tuition of a Jewish teacher, *Hadiqah Shāmī*. After the death of his parents, he travelled to *Mecca*, and thence to *Medina*, where he embraced *Islām*. On fol. 13^b the author remarks that Sayyid *Ashraf Jahāngīr Simnānī*, in his *Latā'if-i-Ashrafī*, says that on one of his journeys to *Mecca* he met *Shāh Madār*, who afterwards left for *India*. The author also mentions the saint's journey to *India*. The ship was accidentally wrecked, but he reached the shore with the help of a plank. He went to *Gujarāt*, and thence to *Ajmir*, where he visited the tomb of *Khawājah Mu'in-ud-Din Chishti*. After staying there for some time, he went to *Kālpi*, and thence to *Qannūj*, where he met شیخ اخي جمشید قدوائی, disciple and *Khalīfah* of Sayyid *Jalāl Bukhārī*; and there he fixed his abode in a place which, the author states, from that time onwards was known as

Makanpūr. He afterwards made an excursion to Jaunpūr, attended by his favourite pupil, Qāḍi Shihāb Qudwā'i; and at Lucknow visited Shaykh Qiyām-ud-Dīn, who died shortly after. At Jaunpūr Sultān Ibrāhīm Sharqī, with all his nobles and attendants, paid a visit to him: but Qāḍi Shihāb-ud-Dīn, the leader of the 'Ulamā of Jaunpūr, and his followers rose against him. They were subsequently induced to approach him by the interposition of Sayyid Ashraf Jahāngīr Simnānī. It was at Jaunpūr that Shaykh Husayn Mu'izz Balkhī, a disciple of Shaykh Sharaf-ud-Dīn Yahyā Manavri, studied the latter half of the 'Awārif under Shāh Madār.

Shāh Madār returned to Makanpūr, where Qāḍi Muṭahhar and his followers became his pupils. At the request of Sultān Ibrāhīm Sharqī and others, he returned to Jaunpūr; and on his way visited Kantūr, where Qāḍi Maḥmūd Kantūrī and his followers became his pupils. On this occasion he was received by the king, Nūr Ṣadr-i-Jahān, Qāḍi Shihāb-ud-Dīn and many others.

Shāh Madār stayed at Jaunpūr for some years, and then returned to Makanpūr, where after three years Qāḍi Maḥmūd Kantūrī paid him a visit. Towards the close of his life, while discoursing to his pupils and followers, he once stated that he had spent thirty-five years of his life in Syria, forty in Mecca, Medina and Najaf, and fifty in India. It is related that before his death he took off his *dastār*, *pirāhan*, and *izar*, دستار و پیراهن و ازار; and after handing them to Qāḍi Maḥmūd, expired on Thursday, 18 Jumādā, A.H. 840 = A.D. 1433, at the age of 125 years. His tomb at Makanpūr is still visited by large numbers of devotees.

On fol. 43^a-44^b, the author dwells upon Shāh Madār's modes of prayer.

On fol. 50^a the author gives a description of the tombs of Shāh Madār's chief attendants and pupils, thus:—

The tombs of Qāḍi Maḥmūd and his son are in Kantūr; that of Qāḍi Muṭahhar, in Kālpī; of Qāḍi Shihāb Qudwā'i, in Jilānī; of Shāh Allā (آلہ), in Gaur, Bengal; of Sayyid Jamāl-ud-Dīn, entitled Jummau, in Bihār; of Sayyid Aḥmad Bādpā, in the vicinity of Jaunpūr; of Jūdān Madārī, in Awadh; of Shaykh Shams Tā'ib, in Lucknow; of Shaykh Buldhan Siddiqī, in Sandilāh, and of شمس لمبکا (*sic.*), in Qannūj.

It is said on fol. 15^b that Shāh Madār belonged to the Uwaysi order; and the genealogy of his spiritual succession traced back to the Prophet, is as follows:—

حضرت شاه مدار بحسب باطن اجازت ارادت از روحانیت حضرت
 شیخ عبد الله مکی یافته بود و او بحسب ظاهر از حضرت شیخ مین الدین
 شامی اجازت داشت و او از حضرت شیخ رفیع الدین شامی و او از حضرت
 شیخ طیفور شامی و او از حضرت شیخ ربیع المقدس و او از حضرت امام
 حسین شهید دشت کربلا و او از حضرت مرتضی علی کرم الله وجهه و او از
 حضرت رسالت پناه محمد مصطفی علی الله علیه و سلم •

The author refers to his previous work *چشتیه* on fol. 45^a.

• For *Shāh Madār's* life, see *Akhhār-ul-Akhyār*, p. 189. A copy of the present work is noticed in Rieu, p. 361. A neatly written, copy, transcribed from our MS., is preserved in the Būhār Library.

Not dated; written in a careless Indian 'Ta'liq, in the latter half of the eighteenth century. Some of the folios are misplaced; the right order is 24, 31-32, 27-30, 25-26, 33.

No. 678.

fol. 83; lines 11; size $6\frac{1}{2} \times 3\frac{1}{2}$; $5 \times 2\frac{1}{2}$.

تاریخ قادریہ

TĀRĪKH-I-QĀDIRĪYAH.

Biographical sketches of the saints who form the filiation of the Qādirī *Nilsilah*, from the Prophet to the author's *Pir*, Shāh Fath Muḥammad Qādirī.

Author: 'Abd-ur-Rashīd Qādirī-ul-Kayrānawī عبد الرشید قادری
 الکیرانوی.

Beginning:—

الحمد لله الذي جعل قلوب العارفين منورا بنور العرفان الخ •

• The author's father, Nazar Muḥammad Qutb Qādirī, was both the sister's son and the son-in-law of the author's *Pir*, Fath Muḥammad Qādirī, to whom the last notice, fol. 76-83, is devoted.

According to this notice, Hājī Shāh Fath Muḥammad Qādirī ul-Kayrānawī, entitled *Giyāṣ-ud-Dīn*, and better known as *Miyānfiw*, was born in Anbālah. He received the robe of *Khilāfat* at Madīnah from Shaykh Yahyā Madanī, and settled at Kayrānah (Thornton's Kyrānah), where he died on Wednesday, 29 Rabi' I, A.H. 1130=

A.D. 1717, at the age of sixty-three. In the preface, the author tells us that he wrote this work at the request of some of the followers of the Qâdiri order, in A.H. 1150 = A.D. 1737.

Contents:—

- Muhammad, fol. 3^b. 'Ali, fol. 8^b. Hasan, fol. 11^a. Husayn, fol. 13^a. Zayn-ul-'Âbidin, fol. 14^b. Muhammad Bâqir, fol. 15^b. Ja'far Šâdiq, fol. 17^a. Mûsâ Kâzim, fol. 18^b. 'Ali Ridâ, fol. 19^b. Muhammad Taqî and 'Ali Naqî, fol. 20^b. Hasan 'Askari and Muhammad Mahdî, fol. 21^a. Ma'rûf Karkhî, fol. 22^b. Shaykh Sari Saqati, fol. 24^b. Junayd Baġdâdî, fol. 26^a. Abû Bakr Ja'far Shibli, fol. 29^b. 'Abd-ul-'Aziz عزمى, fol. 31^b. Abul Faḍl نهمي (فسي), fol. 32^a.
 • Abul Faraj Tarsûsî, fol. 32^b. Abul Hasan المنكاري, fol. 33^a. Abû Sa'îd Mubârak, fol. 33^b. Muhyi-ud-Din 'Abd-ul-Qâdir Jilânî, fol. 34^a. Shams-ud-Din 'Ali ul-Haddâd, fol. 43^a. Shams ud-Din 'Ali Šânî, fol. 44^a. Muhammad Fâḍil, fol. 45^a. Quṭb ud-Din Abu'l Gayy Jamîl, fol. 45^a. Sayyid Muhammad bin 'Abd ul-Ūayy, fol. 47^a. Sayyid Jalâl-ud-Din Husayn Maḥdûm Jahâniyân Bukhârî, fol. 47^b. Sayyid Nâsir-ud-Din Maḥmûd, fol. 56^a. Sayyid Hâmid Quṭb-i-Naubahûr, fol. 57^b. Sayyid Faḍl Ullah Quṭb, fol. 57^b. Sayyid Šadr-ud-Din, fol. 58^a. Sayyid 'Abd Ullah Quṭb, fol. 58^b. Sayyid 'Abd-ul-Kabîr, fol. 62^a. Shaykh 'Abd-ul-Ūafûr, fol. 63^a. Sayyid 'Alâ-ud-Din, fol. 66^a. Sayyid Husayn Bukhârî, fol. 67^a. Sayyid Maḥmûd Shâhid, fol. 67^b. Sayyid Tâ-hâ Quṭb-ud-Din Qâdirî, fol. 69^a. Hâjî Shâh Faḥl Muhammad Qâdirî, fol. 76^a.

The number of works, mentioned by the author in the preface as the sources of this compilation, is eleven, of which the latest are the Akhbâr-ul-Akhyâr (see No. 668), Mir'ât-ul-Asrâr (see No. 676), and Tahâ'if-i-Rashidiyah. The last-named work, composed by the author himself (see Rieu, i. p. 361), contains very similar notices of the same persons as those contained in the present work, and is arranged in the same order. It is evident that this is only an extract from the author's previous work.

Written in ordinary Indian Ta'liq, within red-ruled borders, with the headings in red, by order of Hadrat Shâh Šâhib, most probably the Pîr of the Scribe: محمد منیر قادری انصاری کیرانوی.

An index of the names of the persons noticed in the MS. is given in the beginning.

Not dated; apparently eighteenth century.

No. 679.

fol. 261; lines 17; size 9 x 4 $\frac{1}{2}$; 7 x 3.

اعمال المقصود

UŞÛL UL MAQŞÛD.

Notices on the Shaykhs of the Qalandari order, and especially on the author's father.

Author: Turâb 'Ali bin Shâh Muḥammad Kâzīm Qalandari 'Alawi تواب علی ابن حضرت شاه محمد کاظم قلندری علوی.

Beginning:—

بعد حمد خدائیکہ لا الہ الا اللہ وحدہ لا شریک لہ کلمہ ایست در بیان

اور الہ *

We learn from the preface that the author, after the death of his father, formed the project of writing an account of the Qalandari Shaykhs, and of his father, for the use of his children and friends; but the execution of the plan was delayed until Sha'bân, A.H. 1225 = A.D. 1810, when he commenced to write an account of his father. After two or three days he saw his father in a dream, who drew his attention to some written pages lying on a balcony. Turâb proceeded with the work, using these pages, when of a sudden he lost his brother, Himâyat 'Ali. According to the author's statement on fol. 232^b, he died of snake bite on Friday, 25 Rajab, A.H. 1226 = A.D. 1811. This shock, says the author, prevented his writing the work on a larger scale. He had to content himself by writing it in a concise form. The author's father, Muḥammad Kâzīm, whose life, teachings, and miracles form the main topic of the work, and occupy fol. 95-261, was a descendant of Nizâm-ud-Dīn Qārī, better known as Shaykh Bhikan of Kākūri, near Lucknow.

According to Badā'ūnī, vol. iii, p. 24, Shaykh Bhikan was a great Sūfī scholar and died, A.H. 981 = A.D. 1573.

Muḥammad Kâzīm was the disciple and spiritual successor of Shâh Bāwīṭ 'Alī Qalandar Ilahâbâdī, who died 17 Du'lhijjah, A.H. 1196 = A.D. 1781 (see fol. 81^a).

The author visited his tomb three times. The preface does not include any list of the author's sources; but in the course of his narration he refers to Hujjat-ul-'Ārifīn, Maṭlûb-ut-Tālibīn, Murâd-ul-Muridin, Mirât-ul-Asrâr, Fuṣûl-i-Mas'ûdiyyah, etc., and frequently to Manâqib-ul-Aşfiyâ.

The work is divided into twelve *Asls*, each devoted to the life of a *Shaykh*, as follows.—

(1) 'Abd-ul-'Aziz Makki Qalandar, fol. 2^b. (2) Sayyid Khic Rûmî, fol. 13^a. (3) Sayyid Najm-ud-Dîn Qalandar Gang-ud-Dah fol. 21^a. (4) Qutb-ud-Dîn Binâ-Dil Jaunpûri, fol. 30^a. (5) Muḥammad Qutb Qalandar, fol. 38^b. (6) Shâh 'Abd-us-Salâm Qalandar fol. 39^a. (7) 'Abd-ul-Quddûs Qalandar Jaunpûri, fol. 41^b. (8) Shâh Mujtabâ, better known as *Shâh-e-Mujtabâ*, fol. 45^a. (9) Shâh Faî Qalandar Jaunpûri, fol. 52^b; his wives and children, fol. 57^a; his pupils, fol. 59^a. (10) Shâh Iahdiyyah Ahmad, fol. 60^a; his pupils and Khâlifahs, fol. 64^b. (11) Shâh Bâsit 'Alî Qalandar Ilâhâbâdî, fol. 65^a; his pupils and Khâlifahs, fol. 82^b; his mother Phûl Bibî, fol. 83^b; his elder brother, Muḥammad Wâriṣ, fol. 84^a; his younger brother, Muḥammad Wâsil, known as Wâsil-ul-Haq fol. 86^b; his children, fol. 88^b. (12) Shâh Muḥammad Kâzim, the author's father, fol. 95^a; his education, fol. 103^a; his taste for music, fol. 104^a; his noble character, fol. 105^b; his interview with Shâh Mazhar Husayn, fol. 110^b; his interview with his spiritual guide, fol. 112^a; his disappearance from the army, fol. 113^a; his return, fol. 115^a; his journey to Ilâhâbâd, fol. 118^b; his marriage after his return from attendance on the *Pîr*, fol. 120^b; he receives instruction from his *Pîr*, fol. 124^a; he receives the spiritual robe of succession, fol. 128^b; his instruction to his children and pupils, fol. 165^b; his illness and death, fol. 174^a; manifestations of his supernatural powers before and after his death, foll. 193^a and 212^a; his relatives, children, friends and followers, fol. 215^a; his letters, fol. 218^a. Himâyat 'Alî (the author's brother), fol. 229^b; Bahrâm 'Alî, fol. 233^b; Ashiq 'Ullah, fol. 235^a; Inshâ Allah, fol. 238^b; Quadrat Ullah Balgrâmî, fol. 243^b; Shâh Umîd 'Alî Jaunpûri, fol. 245^b; Fa'iz Ullah and Shâhib 'Alî, fol. 246^a; Muḥammad Maḥfûẓ and Muḥit 'Alî, Khân, fol. 247^a; Shaykh Ahmad Husayn, fol. 255^b; Shafâ 'Alî, fol. 257^b.

A badly written copy, with patches and worm-holes throughout. The headings, some of which are faded, are written in red.

Not dated; latter half of the nineteenth century.

POETS.

No. 680.

fol. 260; lines 19; size $9\frac{1}{2} \times 4\frac{1}{2}$; $6\frac{1}{2} \times 2\frac{1}{2}$.

تذکرة الشعراء

TADKIRAT USH SHU'ARĀ.

The well-known collection of biographies of Persian poets by Daulat Shāh bin 'Alā-ud-Daulah Bakhtī-Shāh (according to W. Pertsch, ibn-i-Bakhtī Shāh) ul-Ghāzī-us-Samarqandī, d. A.H. 900 = A.D. 1494. دولتشاه بن علاء الدوله بختیشاء الغازی السمرقندی.

Beginning.—

تحمیدی که شاعران بلند پرواز اندیشه بساحت و فضای کبریای آن

طیوان نتواند نمود الخ *

A very excellent edition of this work by Prof. E. G. Browne has lately been published (London, 1901). Hammer's "Schöne Redekünste Persiens" is based on the present work. A detailed list of the biographies which it contains is given by Silvestre de Saoy in his "Notices et Extraits," vol. iv. pp. 220-272.

The work, which the author dedicated to Mir 'Alī Shīr, was completed, according to some copies, on the 28th of Shawwāl, A.H. 892 = A.D. 1486.

It is divided into a *Muqaddimah*, seven *Tabaqāt* and a *Khatimah*, as follows:—

Muqaddimah—Treating of ten Arabic Poets, fol. 17^a.

Tabaqah I. Beginning with Rūdaki, fol. 16^a.

Tabaqah II. Beginning with Azraqī, fol. 37^b.

Tabaqah III. Beginning with Dulfiqār Shirwānī, fol. 60^a. In the printed edition, this *Tabaqah* (p. 128) begins with Nizāmī.

Tabaqah IV. Beginning with Farid-ud-Dīn 'Attār, fol. 91^a.

Tabaqah V. Beginning with 'Imād-i-Faqih, fol. 124^a.

Tabaqah VI. Beginning with Sayyid Ni'mat U'llah Kūhistānī, fol. 158^b.

Tabaqah VII. Beginning with Amīr Shāhī Sabzwāfī, fol. 207^a.

Khatimah. Treating of six poets, who were alive at the time of composition, fol. 233^b. It begins with Jāmī, and ends with a short

historical account of the reigning prince, Abul Gâzi Sultân Husayn, brought down to A.H. 885 = A.D. 1490.

The *Ṭabaqât* are arranged in chronological order. For other copies, see Rieu., i, p. 364; W. Portsch, Berlin Cat., p. 597; A. Sprenger, p. 7; Cat. des MSS. et Xylogr., p. 308; G. Flügel, II, p. 366; J. Aumer, p. 1; Rosen, Persian MSS., p. 160; Dorn, Das Asiatische Museum, p. 349, No. 19; Rehatsek, Mulla Firuz Library, p. 130; Hâj. Khal. vol. ii, p. 262; Ethé, Bodl. Lib. Cat., Nos. 348-359; Ethé, India Office Lib. Cat., Nos. 656-663. A lithographed text of the work appeared at Bombay in 1887.

A Turkish translation, entitled *سفيحة الشعرا*, appeared in Constantinople. A.H. 900.

There is a lacuna on fol. 258^b; and the text from line 5, p. 538, to line 10, p. 539, in the printed edition is wanting.

Written in ordinary Nasta'liq. within gold and coloured-ruled borders; with an illuminated head-piece and a double-page 'Unwân. Dated Ramadân, A.H. 1051.

The title page contains three seals of Sayyid Husayn, of Aurangzib's time. Two of these are faded; the only one which is legible, and which is dated A.H. 1104, is preceded by the following note:—

در لشکر فیروزی بمعرفت عرب ابتیاع نمود *

No. 681.

fol. 197; lines 17; size 10½ x 6; 8½ x 4½.

The same.

Another copy of Daulat Shâh's *Tadkirat-ush-Shu'arâ*, beginning like the preceding copy. *Muquddimah*, fol. 9^a; *Ṭabaqâh*, i, fol. 12^b; ii, fol. 30^a; iii, beginning with Nizâmi, fol. 51^b; iv, fol. 72^b; v, fol. 95^b; vi, fol. 124^b; vii, fol. 159^a; *Khatimah*, fol. 178^b.

Written in ordinary Nasta'liq. within gold and coloured ruled borders; with an illuminated head-piece and a double-page 'Unwân.

In the colophon, dated Haydarâbâd, 24th Shabân, A.H. 1217, the scribe says that he wrote this copy for Karam 'Alî Khân.

Scribe اسمعیل مکنه عالمه کندی.

Patches of thin paper are pasted over the paper here and there without rendering the text illegible.

No. 682.

fol. 195; lines 12; size $7\frac{1}{2} \times 4\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

تحفة سامي

TUḤFAH-I-SÂMÎ.

A very valuable copy of the biographical notices of the Persian poets who flourished from towards the close of the ninth century of the Hijrah to the middle of the tenth.

Author: Sâmi Mirzâ سما میرزا.

Beginning:—

لله الحمد قبل كل كلام بصفات الجلال و الاكرام *

Prince Sâmi Mirzâ, who designates himself in the preface فقير فقير, was the son of Shâh Ismâ'il Safawî of Persia. He was born in A.H. 923 = A.D. 1517, and was put to death in A.H. 984 = A.D. 1570. See *Ḥabīb-us-Siyar*, vol. iii., juz 4. pp. 83 and 104.

The author tells us in the preface that accounts of the earlier poets had been given in the *Bahāristān*, *Majālis un-Nafā'is*, and *Taḍkirat uṣṣhu'arâ*, but that no work had dealt with the poets and eminent writers of the subsequent period; so he filled up the gap with the present composition. He wrote it in A.H. 957 = A.D. 1550, dividing it into seven *Ṣaḥīfah*; see O. Frank, *Morgenländische Handschriften der kgl. Hofbibliothek in München*, p. 34 and Anhang, and S. de Sacy, *Notices et Extraits*, vol. iv, pp. 273-308. Cf. also Hammer, *Schöne Redekünste*, pp. 349, 379; Kraft's Cat., p. 126; Rieu, i. p. 367; W. Pertsch, *Berlin Cat.*, p. 600; G. Flügel, ii, p. 367; Sprenger, *Oude Cat.*, p. 12; J. Aumer, p. 1; Ethé, *India Office Lib. Cat.*, Nos. 665 and 666.

Written in fair Nasta'liq, within coloured borders; with an illuminated head-piece.

Dated Shā'ban, A.H. 968, or eleven years after composition, and sixteen years before the author's death.

No. 683.

fol. 197; lines 14; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

The same.

Another copy of Sâm Mirzâ's *Tuḥfah-i-Sâmi*, beginning as the above.

Written in ordinary Nasta'liq, within ruled borders; with an illuminated, but faded, head-piece and a double-page 'Unwân.

The MS. is water-stained.

Dated 17 Jumâdâ 11, A.H. 971, or thirteen years before the author's death.

No. 684.

fol. 395; lines 23-26; size 10×7 ; $6\frac{3}{4} \times 4\frac{3}{4}$.

خلاصة الاعمار وزبدة الافكار

KHULÂṢAT-UL-ASH'ÂR WA ZUBDAT-UL-AFKÂR.

A very correct and valuable copy of a portion of the famous *Taḍkirah* of Persian poets by Taqî Kâshî, poetically surnamed *Dikrî* ذکری.

Beginning:—

تذکرۂ احوال سنجان صاحب کمال و تبصرۂ امال دانش پڑھان
فصیح مقال النجم *

The author, who in the preface calls himself *Ibn-i-Sharaf-ud-Din* ابن شرف الدین *Ali Taqî-ud-Din Muhammad ul-Ḥusayni ul-Kâshânî* علی تقی الدین محمد الحسینی الکاشانی, was born about A.H. 946 = A.D. 1539, and was still alive in A.H. 1016 = A.D. 1607. In A.H. 985 = A.D. 1577 he completed, in four volumes, biographical notices of the poets who lived before his time. In A.H. 993 = A.D. 1585 he added an appendix on contemporary poets. In A.H. 1016 = A.D. 1607 he published a revised and amplified edition in six volumes, of which an abridgment, in which the poetical extracts are omitted, is noticed in Sprenger, *Oude Cat.* (see pp. 13-46), and *Ethé, India Office Lib. Cat.* (see Nos. 667-668). For full particulars of the work, see Bland, *J.R.A.S.*, vol. ix, p. 126; cf. also W. Pertsch, *Berlin Cat.*, p. 610.

The present MS. comprises the fourth *Mujallad* (volume) of the first and fuller edition of the *Tadkirah*, and gives full notices of forty-nine poets of the ninth, and of a few of the tenth century, with all the poetical extracts from their works.

It begins with a long notice on Hâfiz (died, according to this author, in A.H. 794 = A.D. 1391), with almost the whole of the *Diwân*, and ends with Amîr Kamâl-ud-Dîn Husayn Fanâ'î (Sprenger wrongly reads Fatâ'iy), died A.H. 893 = A.D. 1487.

There is an appendix تذنیب (foll. 270-395), in which the author gives quotations from the works of about 250 poets, of whom he gives no biographical accounts. It begins with a short preface, thus:—

بر خاطر ذاکیه اراو ابصار پوشیده و مخفی نیست که آدمی بواسطه
شرانت نطق از سایر حیوانات ممتاز است انهم *

In this preface the author says that, after completing the *Khulâṣah*, he perused the poems of a vast number of old and eminent poets, who, he says, deserved special treatment in a separate *Tadkirah*: but as they were not mentioned in the books of his predecessors, and he could not obtain any information about them, and having consideration further to the fact that his work had already extended to six volumes, and that he did not wish to add to it, he thought it desirable, with a view to keep their names alive, to add their poems at the end of his fourth volume.

The appendix begins with علی فتحي, and ends with میر جمال الدین کازرونی. A list of the poets, from whom quotations are given, occupies foll. 268^b-269^b, and is preceded by a few head-lines in which the author gives the following information:—

فهرست شعرائی که شعر ایشان درین مجلد مثبت است و احوال
ایشان بواسطه عدم شهرت یا به سبب آنکه اطلاع بر حالت ایشان حاصل
نشده یا دیوانی ازین جماعت بظرف مطالعہ نرسیده اسم شان درین تذکره
مسطور نیست. لیکن بجهت ضبط آن اشعار در آخر مجلد رابع راقم این
کذاب خیر مال آن اشعار را در ذیل اسم ایشان مثبت و مسطور ساخته تا
فی الجملة بقئی نام این طایفه را سببی باشد و یکباره از زمره فراموشان
عدم نباشد و بحکم انا نحن نزلنا الذکر و انا له نحفظون از خواندگار ذاکیه
الوالالباب محرو نگردند و بالله الاعنة التکلان *

The MS. is valuable, not only because it has been revised by the author, but also because it contains numerous emendations, additions and explanatory notes in his handwriting, which is quite different from that of the text. In the biographical notice on کافي الدوله عبده الله ابراهيم الشهير بكافي ظفر

اما درين ايام اشعار وى معجز و نايب است و ديوان اشعار او درميان نيست و تفصيل حالاتش نيز در كتاب تذكرة و تاريخى مذکور نه لاجرم جامع اين خلاصه اعنى تقى الدين الحسينى ان تصبده را با اندک از اشعار وى که در سفاین و مصنفات ديگران بنظر رسیده بود درين نسخه خير مآل در آخر مجلد چهارم در تلو شعرای که همين شعر از ايشان نوشته شده مسطور ساخت *

Again, on the margin of fol. 332^b, while adding an explanatory note on a verse of ابو المفاخر, he refers to himself thus: اين فقير را. There are many other notes in the same handwriting. There can be no doubt that they are all by the author.

Written in small learned Nasta'liq.

The MS. is not dated; but evidently it was written at the end of the sixteenth century or in the beginning of the seventeenth.

There were several seals on the fly-leaf at the beginning, but all of them have been effaced. A note on the same page, dated 22nd Rabi' II. A.H. 1292, says that the MS. was purchased at Phûlwârî for one rupee and eleven annas through Shaykh 'Abd-ul Jalîl for one rupee and eleven annas through Shaykh 'Abd-ul Jalîl عبرز گنگي, then residing at Khalilpûr, Parganah Phûlwârî, in the house of the bookseller, Shaykh Wazir 'Ali, deceased.

No. 685.

fol. 420; lines 25; size 14 × 8½; 9½ × 5.

عرفات العاشقين

‘URAFÂT-UL ‘ÂSHIQÎN.

A very rare copy of a biographical dictionary of ancient and modern Persian poets, complete in two volumes, bound separately.

Author: Taqî Auhadî تقي اوحدی.

Beginning:—

وَبِنَا أَنْكَ جَامِعُ الْفَلَاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ وَمَنْ
دَخَلَهُ كَانَ آمِنًا - بِبَاعِي *
ای آنکه ترا در حرم دل بار است آنم *

The author's name, as given in the preface, is Taqī bin Mu'īn-ud-Dīn bin Sa'd-ud-Dīn Muḥammad ul-Husaynī ul-Auḥādī ul-Daqqāqī ul-Balbānī ul-Isfahānī:

تَقِي بن معين الدين بن سعد الدين محمد الحسيني الودي
الدققي البلباني الاصفهاني *

He belonged to a family of Balbān in Gāzarūn, and was born in Isfahān in the month of Muḥarram, A.H. 973 = A.D. 1565, during the reign of Shāh Tahmāsp Safawī (A.H. 930-984 = A.D. 1524-1576). The names, Auḥādī and Daqqāqī, refer to his ancestors. He claimed descent by seven steps from Shaykh Auḥād-ud-Dīn 'Abd Ullah ul-Balbānī, and through him from Shaykh Ibn i 'Alī Daqqāqī, in lineal descent from the Imām Mūsā Kāzīm. This Taqī, who adopted the *takhalluṣ* Auḥādī, must not be confounded with his contemporary name-sake, Taqī Kāshī, who adopted the poetical *nom de plume* Dikrī, and also wrote a *Tuḍkirah*—the *Khulāṣat ul-Ash'ār wa Zubdat-ul Afkār* خلاصة الأشعار و زبدة الأفكار (see No. 674 in this Catalogue).

From the preface, occupying foll. 1-12, we learn that the author lost his father in his childhood, and was only 12 years old when he lost his mother. Towards the close of his sixteenth year he travelled to Fārs, and then visited Shīrāz, where he spent four years in the company of learned men, one of them being Maulānā Mir Qārī مولانا میر قاری, who wanted to marry his daughter to the author. Auḥādī adds that he had made a vow to remain unmarried, and that he still adhered to it at the time of writing. In A.H. 995 = A.D. 1586 he appeared in the camp of Sultān Muḥammad Khudā Bandah, where he received the news of Shāh 'Abbās's march against the Sultān. After the overthrow of Khudā Bandah's power, Auḥādī secured an introduction to the court of Shāh 'Abbās (A.H. 985-1038 = A.D. 1587-1629), and was received with honour. He continued to enjoy the king's favour till A.H. 1003 = A.D. 1594, when, on account of a serious illness, he left the court, and went on a pilgrimage to Najaf and other places of sanctity. In A.H. 1009 = A.D. 1600 he returned home.

where he stayed till the end of A.H. 1014 = A.D. 1605. On the 1st of Rajab, A.H. 1015 = A.D. 1606, he left for India with a number of friends, and after visiting Shirâz, Kirmân, Qandahâr, etc., reached Lahore. After staying eighteen months in Lahore he came to Âgrah, where he spent a year and a few months, and then travelled to Gujarât, where he stayed for three years. He went back to Âgrah in A.H. 1020 = A.D. 1611. In A.H. 991 = A.D. 1583 he compiled an anthology entitled *Firdaus-i-Khayâl* فردوس خیال, which expresses the date of its compilation. This work, containing all the specimens of poetry which the author had collected in the six years spent between Shirâz and Gujarât, was arranged by him at the suggestion of one of his companions to India. Afterwards, when the author was staying at Âgrah, one of the nobles of Jahângir's court induced him to remodel the work, and to add biographical notices of the poets. In this way he completed the present work, and entitled it 'Urafât wa Ghusfât-i-Âshiqîn wa 'Arasât wa 'Aradât-i-Ârifîn :

عرفات و عرفات عاشقین و عرصات و عرضات عارفین *

In the conclusion the author says that he commenced the work at Âgrah in A.H. 1022 = A.D. 1613, and finished it in the same place in A.H. 1024 = A.D. 1615, after two years' labour. The date of completion is expressed by the chronogram :—

بدو سال این نوی تمام شده *

The author of the *Suhuf-i-Ibrâhim*, fol. 152^a, says, however, that Auhâdî finished the work at Gujarât, and that the extracts in it amounted to eighty thousand couplets. He subsequently made an abridgment of it at Âgrah, A.H. 1036 = A.D. 1626, and entitled it *Ka'bah-i-'Irfân* کعبه عرفان. Some of Auhâdî's biographers give us the following list of his other compositions: a *Maghawî*, entitled *Ya'qûb wa Yûsuf* یعقوب و یوسف; a *Sâqî Nâmah*, entitled *Nigh'ah-i Bikhumâr* نیشاب بی خمار (wrongly called by Bland and Sprenger "Nigâr wa Khumâr" نیشاب و خمار, and by others *Nigh'ah wa Khumâr* نیشاب و خمار); a Persian dictionary, called *Surmah-i-Sulaymânî* سرمه سلیمانی, founded on *Burhân Tabrizî's* famous lexicography, *Burhân-i-Qâṭi*. A very full list of his works, given by the author himself in his *Ka'bah-i-'Irfân*, is quoted thus by the author of the *Guldastah* (see No. 692 below), fol. 89^b :—

در سنه ۱۰۲۲ عرفات را در آگره ترتیب دادم در دو سال باتمام رسید
این نسخه که کعبه عرفانست از عرفات در احمد آباد گجرات سنه ۱۰۳۶

منتخب شد. - تالیفات و منظومات برین ترتیب است که از مبدا آمده
 در مثنویات اول یعقوب و یوسف بعد ساقی نامه موسوم به نشاء بیخمار
 سپس کعبه دیدار که مجموع ابصار است انکاء سفینه السکینه که خزینه
 الدفینه است پس کعبه الحرمین بعد لوح محفوظ پس قلم قدرت که
 بیت المعمور است دیوان قصاید مسمی به نصرة العارفين دیوان غزل
 موسوم بتذکرة العاشقین دیوان تراکیب و ترجیعات دیوان مقطعات و مطائبات
 و اهلجی و رباعیات اضایه و اوصافیه دیوان عین الکیات مبنی بر آنچه
 در هند گفته شده سواى مثنوی در مثنویات سمرق سلیمانی در لغت فارس
 و درى دیگر کافیه القیة در روش سخن و مفتاح مفاتیح و عینیه در تصوف
 که فوت شده و جفر واحد که از غرائب تالیفات واقع است و عرفات العارفين
 و عروجات العاشقین و انتخاب کعبه عرفان مبنی بر حنان و منان و دیوان
 و دیوان امید آباد در جواب اشعار امیدى و دیوان ادمیت و دیوان غزل
 موسوم بهرام داستان مع قدح مکر که شیر و شکر نیز موسوم است دیوان
 جواهر زواهر دیوان در و غیر که قصاید محض اند *

For Taqī Auhādī's life, see Tāhīr Naṣr-ābādī, fol. 177^b; Makḥzan-
 ul Qarā'ib, fol. 121^a; Majma'-un-Nafā'is, fol. 88^b; Riyāḍ-ush-
 Shu'arā, fol. 70^b. See also Bland, J.R.A.S., vol. ix, pp. 134-136;
 Sprenger, Oude Cat., p. 95.

Complete copies of Auhādī's *Taḥkīrah* are very seldom found. Āzād, in his *Khizānah-i Āmirah*, p. 7, says that he had seen a copy of Auhādī's '*Urafāt*' containing the letters ص to ی, but that he had no copy to refer to at the time of writing his *Khizānah*. Ārzū also complains of having only an incomplete copy of the work. The MS. in the Library of the East India House, used by Bland, extends only to the sixth memoir under the letter ق.

Wāliḥ, who condemns the '*Urafāt*', saying that it consists of 'idle tales,' etc., remarks thus:—

تذکرة مسمى بعرفات که مرخرفات بسیار دران درج کرده تالیف نموده
 مشتمل بر هشتاد هزار بیت و باز ازان تذکرة دیگر انتخاب کرده است
 مسمى بکعبه عرفان که اگر بنظر نکته سنجان دقیقه یاب برسد مایه مولف را
 ازان در می یابند در مثنویاتش اشعار شتر گریه بنظر رسید *

Ârzû, however, says that he had never seen so copious a book but that it wanted revision.

The work is divided into twenty-eight *عروض*, each containin one letter of the alphabet. Each *عروض* consists of three *عرفه*, viz the ancient poets, the poets of the middle age, and the modern poets.

This present first volume, beginning with *ابولحسن رودی*, end with *محمد طاهر موسوی*, which is the fifth name of the third *عرفه* under *ط*.

A full tabulated index, containing names of 3,186 poets, is give at the beginning of the volume. It may be noted that the second and the third *عرفه* under the letter *ح* are omitted; and the notices of 138 poets, named in the index under these two *عرفه*, are wanting.

No. 686.

fol. 421-817; lines and size same as above.

The second volume of the '*Urafat*, in continuation of th preceding.

It begins with *محمد طاهر عطار* and ends with *میرزا یوسف خان*.

Both volumes are written in small Nasta'liq by one scribe.

The colophon at the end of this volume says that the MS. wa transcribed by order of Mir Šâbir, 14 Jumâdâ, A.H. 1050.

The following note, written in a bold Nasta'liq, is found on th fly-leaf at the beginning of the first volume:—

بتاریخ بیست و هفتم شهر ذیحجه سنه ۱۱۲۳ هجری این کتاب
استطاب را در مستقر الملک صوبه اکبر آباد هدیه نموده شد حق سبحانه
وفیق مطالعه دهاد

The above is followed by a seal, most probably containing th name of the writer of the note; but it has been mutilated.

No. 687.

fol. 329; lines 20; size 11 × 6½; 8 × 3¾.

تذکره طاهر نصیر آبادی

TADKIRAH-I-TÂHIR NAŞÎRÂBÂDÎ.

Notices of eminent persons and Persian poets who flourished in the eleventh century of the Hijrah.

Author: Muḥammad Tāhir Naṣirābādī محمد طاهر نصير آبادي

Beginning:—

سر سبزي نهال خامه از طراوت بعد زخار (زخار) نه کار حمد عانعی
است *

The author, who on fol. 272^b-279^a gives a long and wordy account of his life, says that he was born in Naṣirābād (written here as well as in other places Naṣrābād, as read by Bland and Sprenger), a district of Isfahān. He says that he lost his father in A.H. 1044 = A.D. 1634, when he had passed seventeen stages of life, i.e., when he was seventeen years of age. He must have been born, then, in A.H. 1027 = A.D. 1617. His ancestors held honoured offices under the Ṣafawī Kings of Persia; one of them, named Khwājah Ṣadr-ud-Din 'Alī, enjoyed high position in the time of Mirzā Sulṭān Muḥammad Gūrgānī, who ruled Isfahān prior to Mirzā Shāh Rukh. The author was a pupil and friend of Āqā Husayn Khwānsārī and a panegyrist of Shāh Sulaymān Ṣafawī, to whom he dedicates the present work.

We learn from the preface that Tāhir commenced the work in A.H. 1083 = A.D. 1672, but evidently it received additions until A.H. 1089 = A.D. 1678, in which year Darwish Naṣirā is said to have died; see fol. 315^a. According to Ethé, India Office Lib. Cat., some copies contain additions up to A.H. 1092 = A.D. 1681.

The work is divided into a *Muqaddimah*, five *Ṣafs* and a *Khātimah*, as follows:—

Muqaddimah. Kings and Princes, fol. 4^b.

Ṣaf I. In three *Firqahs* (sections), viz., (1) Amīrs and Khāns of Irān, fol. 8^a; (2) Amīrs and Khāns of Hindūstān, fol. 29^a; (3) Wazīrs, Mustaufis and Secretaries, fol. 39^b.

Ṣaf II. Sayyids and Nobles, fol. 54^b.

Ṣaf III. In three *Firqahs*, viz., (1) Scholars and learned men, fol. 85^b; (2) Calligraphers, fol. 118^a; (3) Darwishes, fol. 119^b.

Ṣaf IV. Professional poets, in three *Firqahs*, viz., (1) poets of 'Irāq and Khurāsān, fol. 121^a; (2) poets of Māwarā-un-Nahr, especially of Balkh and Bukhārā, fol. 257^a; (3) poets of Hindūstān, fol. 264^b.

Ṣaf V. The author and his relatives, fol. 269^a.

Khātimah. Chronograms, logogriphs and riddles, ancient and modern, fol. 279^b.

Copies of the work are noticed in Rieu, i, p. 368; Ethé, Bodl. Lib. Cat., No. 379; Ethé, India Office Lib. Cat., No. 669; Sprenger,

Oude Cat., pp. 88-108; Pertsch, Berlin Cat., p. 616. See also Bland, J.R.A.S., ix, pp. 137-140. A good and correct copy. Written, within gold and coloured ruled borders, in Nasta'liq by a learned scribe, who gives the following chronogram for the date of the transcription of the copy, A.H. 1150:—

چو آخر شد کتابت چون گلستان
که باشد فی المثل پر در و گوهر
بگفتم با قلم تزیین بنویس
قلم شادی کنان گفتا شد آخر

The colophon, giving the date of transcription and the name of the scribe, runs thus:—

بتاریخ نیم ذی الحجه یوم یکشنبه سنه ۱۰۱۵ (a mistake for ۱۱۵۰)
یکهزا و یکصد و پنجاه از هجرت سید المرسلین صلی الله علیه و سلم صورت
اتمام پذیرفت راقمه فقیر حقیر محمد مقیم ابن حاجی کمال اصفهانی ثفر
ذنبه *

Additions and emendations, written in the same hand as the text itself, are found occasionally in the margins. The headings and proper names of persons are written in red throughout. Fol. 1^a, with a modern and tasteless illuminated head-piece, is supplied in a later hand.

An index of the contents, in a quite modern hand, is given at the end of the copy.

No. 688.

fol. 124; lines 11; size 8 × 5; 5 × 3.

کلمات الشعرا

KALIMÂT-USH-SHU'ARÂ.

Biographical notices of the poets who flourished during the reigns of Jahângir, Shâh Jahân and Aurangzib.

Author: Muḥammad Afdal Sarkhwush, محمد افضل سرخوش.

Beginning:—

سخن جان است و دیگر گفتگو جانا ز من بشنو
اگر هر لحظه جانبی تازه خواهی سخن بشنو

According to the author of the *Ṣuḥuf-i-Ibrāhīm*, fol. 390^a, *Sarkhwush*, son of *Muḥammad Zāhid*, was born in *Kashmīr* during the reign of *Shāh Jahān*. A.H. 1050 = A.D. 1640. The author of the *Mirāt-ul-Khayāl*, a contemporary biographer of *Sarkhwush*, says that the poet was a *Mughal* by birth, and a grandson of *Mīr La'ī Beg* of *Badakhshān*. According to the author's own statement in the preface, he was a hereditary servant of 'Alamgir, spent his youth in pursuit of rank and honour, and finally settled in *Shāhjahānābād* (*Dihli*). He was a pupil of *Mūsawī Khān Fīrat* and *Shaykh Muḥammad 'Alī Māhir Akbarābādī*, and was on intimate terms with *Nasir 'Alī*. He died in *Dihli*, according to *Gul-i-Ra'nā*, fol. 127^b, and *Nightar-i-Ishiq*, p. 874, in the fourth year of *Farrukh Siyar*'s reign. A.H. 1126 = A.D. 1714, but according to *Ṣuḥuf-i-Ibrāhīm* fol. 390^b, in A.H. 1127 = A.D. 1715. He completed the work in A.H. 1003 = A.D. 1682, for which the title forms a chronogram. A copy of the work is noticed in *Rieu*, i, p. 369. His poetical compositions are *نور علی نور*, in imitation of *Jalāl-ud-Dīn Rūmī*'s *Maṣnawī*; a romantic poem called *قصه حسن و معقی*, two *Maṣnawīs*, one entitled *قصه جنگ نامد محمد*, the other on some peculiarities of India; and *خوش و خروش اعظم شاه*. He also wrote a prose work, called *خوش و خروش*. The author of the *Gul-i-Ra'nā*, who mentions the above works, says that *Sarkhwush* also left two *Diwāns*, consisting of *Qaṣīdahs*, *Gazals*, *Rubā'īs* and miscellaneous poems but that on account of his son's carelessness these works were lost.

The notices are arranged in alphabetical order. Spaces for the insertion of the rubrics are left blank throughout. Foll. 120-124 contain a series of Arabic and Persian chronograms expressing the dates of various events.

Written in ordinary *Nasta'liq* within red-ruled borders.

Not dated; nineteenth century.

No. 689.

fol. 90; lines 14-15; size $9 \times 5\frac{1}{2}$. $7\frac{1}{2} \times 3\frac{1}{2}$.

همیشه بهار

HAMĪSHAH BAHÂR.

'Eternal Spring.'

A biographical dictionary of Persian poets who flourished in India from the time of *Jahāngir* (A.H. 1014-1037 = A.D. 1605-1628)

to the accession of Muḥammad Shāh (A.H. 1131 = A.D. 1719), with notices of some poets who lived in Akbar's time (A.H. 963-1014 = A.D. 1556-1605) arranged in alphabetical order.

Author: *کشن چند اخلاص* Kishan Chānd Ikhlās.

Beginning:—

ای ذکر تو کلفروش بازار سخن رنگین ز تو برگ برگ گلزار سخن
اوصاف تو دیباجه مجعومه حسن توصیف تو مشاطه رخسار سخن

The author Kishan Chānd, with the poetical *nom de plume* Ikhlās, was a Khatri Hindū of Shāhjahanābād. His father, Achal Dās, was an admirer of learning and spent his time in the society of the learned. Ikhlās died in the reign of Ahmad Shāh (A.H. 1160-1167 = A.D. 1747-1753). See Bland, *Earliest Biography*, p. 169; Sprenger, *Oude Cat.*, p. 117, where a complete list of the poets noticed in this work is given. See also Rieu, iii, p. 108^b. A copy of the work is noticed in Ethé, *Ind. Office Lib. Cat.*, No. 675.

The author says on fol. 2^b that the date of composition, A.H. 1136 = A.D. 1723, is obtained by doubling the numerical value of its title.

The first poet mentioned in this copy, as in Ethé, *India Office Lib. Copy*, is Mir Ilāhī. Amir Khān Anjām, who is the first poet in Sprenger's list, and the second in Ethé's, is the eighth in our MS.

Written in ordinary Nasta'liq, with the headings in red.

Not dated; latter half of the nineteenth century.

No. 690.

fol. 216; lines 14-16; size $7\frac{3}{4} \times 4\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

سینه خوشگو

SAFĪNAH-I KHWUSHĠŪ.

Biographical notices of Persian poets, with extracts from their works.

Author: Bindrāban Dās, with the *takhallus* Khwushġū بندرابن داس المتخلص به خوشگو.

The author, a Hindū of the Bais tribe, was a native of Mathrā. He enjoyed the company of Mirzā 'Abd-ul-Qādir Bidil, Muḥammad Afzal Sarkhwush and Shaykh Sa'd Ullah Gulshan, and was a favourite pupil of Sirāj-ud-Dīn 'Alī Khān Ārzū, who in his *Majma'*

un-Nafā'is, vol. i, fol. 137^a, remarks that Khwushgū was his constant companion for twenty-five years. Both Ārzū and the author of the Gul-i-Ra'nā, fol. 269^a, say that Khwushgū dedicated the present work, to 'Umdat-ul-Mulk Amir Khān Anjām. The author at first was in service, but later on renounced the world and spent his days in piety in Ilāhābād. He died in 'Azīmābād. The author of the Gul-i-Ra'nā gives the following as the date of Khwushgū's death, در عشره سابع بعد، عایة و الف در عظیم آباد یکنه پیکر عنصری وا گذاشت.

The author began the work in A.H. 1137 = A.D. 1721, and completed it in A.H. 1147 = A.D. 1734. In A.H. 1155 = A.D. 1742 his master Ārzū added some glosses and a preface to it. See Ethé, Bodl. Lib. Cat., No. 376; Sprenger, Oude Cat., p. 130.

The work is divided into three volumes, the first dealing with ancient poets, the second with poets of the middle age, and the third with modern or contemporary poets. A copy of the second volume, noticed by Dr. Ethé, contains 811 poets, i.e., 266 more than in Sprenger's copy, which contains only 545. The present MS. comprises the extremely rare third volume, containing the biographies and specimens of contemporary poets. It is divided into two sections beginning without any preface, with the following heading in red:—

تراجم بعضی مروزان از فصل دوم تذکره بندگان داس خوشگو

• تخلص

The first poet mentioned here is فطرت. No account of his life is given, his name being immediately followed by quotations from his poems. The first line of the first one runs thus:—

مرد حق در عین دنیا داری از دنیا بری است

ملک در دست سلیمان نیست در انکشتی است

2. Husaynī, a good poet of 'Ālamgir's time; was alive in A.H. 1103 = A.D. 1692, fol. 2ⁿ.

3. Bābā Muḥammad 'Alī Isfahānī, a companion of Ḥakīm Shifā'i; died in A.H. 1103 = A.D. 1692, fol. 3ⁿ.

4. Shāh Ismā'il, with the *takhallus* Dabih and Dabihī, the son of Karūl Muḥammad Maḡūl and companion of Muḥammad Tāhir Naṣrābādī and other poets of Irān; came to India after performing three pilgrimages to *Haramayn*, i.e. Makkah and Madinah; came to India; died in A.H. 1104 = A.D. 1693, fol. 3^a.

5. Qadira, with the *takhallus* 'Irfān; led a simple and obscure life in Isfahān; died in A.H. 1105 = A.D. 1694, fol. 3^b.

6. Mirzâ Nizâm-ud-Din Ahmad, with the *takhalluṣ* Tâli'; was the son of Shâh Jahân's foster-brother, and chronicler of Shâhjahânâbâd; left a short *Diwân*. His son Mirzâ Husâm-ud-Din, then living in Shâhjahânâbâd, was also a good poet, fol. 4^a.

7. Sirâjâ, with the *takhalluṣ* Naqqâsh, of Isfahân; was the sister's son of the calligrapher, Shaff'â; did not come to India, but spent his time in Isfahân in poetical discussion with Mirzâ Hasan Wâhib; lived for more than one hundred years; died, according to the chronogram composed by Shaff'â Aṣar, in A.H. 1005 = A.D. 1604, fol. 4^b.

8. Mirzâ Muhammad Tâhir, with the *takhalluṣ* Tâhîr, of Nasrâbâd; wrote a *Tadhkirah* of the poets of Irân, Tûrân and Hindûstân from the time of Shâh 'Abbâs, and rendered great help in writing the present *Safinah*. His ancestor, Khwâjah Ṣadr-ud-Din 'Alî, held high positions under Mirzâ Sultân Muḥammad, and built three Madrasahs in Isfahân. His father led a miserable life. The poet was born in A.H. 1048 = A.D. 1642 (but see his *Tadhkirah*, No. 687, where the date of his birth is fixed in A.H. 1027 = A.D. 1618), and spent his early life in coffee shops, until he received full training under Aqâ Husayn Khwânsârî, and became popular. Subsequently he went on a pilgrimage, and on his return spent his time in the company of Mirzâ Ṣâ'ib and Mirzâ Jalâl Asîr. He wrote a *Maḡnawî*, in imitation of the artificial *Maḡnawî* of Ahlî Shîrâzî, fol. 5^a.

9. Mirzâ Badî'uz-Zamân, the eldest son of the above-mentioned Tâhir Nasrâbâdî; was well skilled in riddles, poetry and prose, fol. 7^a.

10. Hâjî 'Abd-ul-Wâsîr, with the *takhalluṣ* Aqdas; the son of Hâjî Muḥammad Jân Qudsî; attached to the service of Zib-un-Nisâ Begam till the end of 'Âlamgîr's time, fol. 7^a.

11. Mir Muḥammad Hâshim, with the *takhalluṣ* Maḡmûn and Maḡhrabî, of 'Azîmâbad, Patnah; was a pupil and clerk of Mirzâ Mu'izz Mûsawî Khân Fîrat, at the time of the latter's *Diwânî* of the said place, fol. 7^b.

12. Muḥammad Ibrâhîm, with the *takhalluṣ* Inṣâf; Indian-born, a pupil of Mirzâ Mu'izz Mûsawî Khân, but died in his youth; left a short *Diwân*, fol. 8^a.

13. Mir Jamîl, with the *takhalluṣ* Sûzî, originally of Bukhârâ; was a *Manṣabdâr* of 'Âlamgîr's time and an intimate friend of Mirzâ Bidîl; left a short *Diwân*, fol. 8^b.

14. Mirzâ Ismâ'il, with the *takhalluṣ* Hijâb; a *Muḡal* of Persia; came to India towards the close of 'Âlamgîr's time, fol. 8^b.

15. Muḥammad Ishâq, with the *takhalluṣ* Shaukat, of Bukhârâ;

came to Herat in A.H. 1088 = A.D. 1677, and attached himself to the service of Šafi Quli Khān, the Governor; was also favoured by Mirzā Sa'īd-ud-Dīn Muḥammad Rāqim, the wazīr of Khurāsān, and was alive there till A.H. 1105 = A.D. 1694. The date of his death is unknown, fol. 9^a.

16. Mukhlis Kāshi, a popular poet; his Diwān is well-known, yet Nasrābādī does not mention him in his *Tadhkirah*, fol. 10^b.

17. Shafī'ā, with the *takhalluṣ* Aḡar; blind from his childhood; was a well-reputed poet of Persia and did not come to India, but his *Diwān* was before the writer. From the *Tārikhs*, in which he gives A.H. 1105 = A.D. 1694, he is known to have been alive until that year, fol. 11^b.

The second section, styled *قسم سوم* (third Qism), contains notices of contemporary poets, with some of whom the writer was acquainted.

Miyān Shāh Nāṣir with the *takhalluṣ* 'Alī, son of Rajab 'Alī Ḥālī, a Panjābī Sayyid, was born in Sirhind. The statement of Tāhīr Nasrābādī that 'Alī was a Ghelāh (slave) of Kashmir is unfounded. In A.H. 1101 (A.D. 1690) he had an interview with 'Ālamgīr, who became displeased with the poet's manners. He subsequently attached himself to the service of Nawwāb Dulfagār Khān Nuṣrat Jang, from whom he received warm favours. He died 20 Ramaḍān, A.H. 1108 (A.D. 1697), and was buried on the road leading to the tomb of Nizām-ud-Dīn Auliyyā, fol. 13^b.

Mir Muḥammad Zamān, with the *takhalluṣ* Rāsikh, a Sirhindī, the son of Mir 'Imād and pupil of his own uncle, Mir Maṣākhīr Ḥusayn Naqīb; received high *manāqib* from Muḥammad A'zam Shāh, but was subsequently dismissed. His sister's sons, Mir 'Āzī Shāhid and Irādāt Khān Wādīh, were his pupils. He died A.H. 1107 (A.D. 1696), fol. 17^b.

Mirzā Quṭb-ud-Dīn, with the *takhalluṣ* Mā'il, the elder brother of Mirzā Nizām-ud-Dīn Tālī, a pupil of Mirzā Murīzz Mūsawī; suffering from insanity towards the end of his life, he gave up public service, and died 27 Ramaḍān, A.H. 1108 (A.D. 1697). Besides his *Diwān* and *Maḡnawī*, which are popular, he left a beautiful *ساقی نامه*, fol. 19^b.

'Āqil Khān, with the *takhalluṣ* Rāzī and bearing the name 'Askarī, a Sayyid of Khawāf, was the Bakhshī of Prince Aurangzīb, and later the Subhādār of Shāhjahānābād; was well versed in Nūllam, and to him Mirzā Bidil owes his eminence; was a disciple of Shaykh Burhān Shāhī Burhānpūrī, whose discourses he wrote down; is the author of: (1) *مرقع*. (2) (illegible). (3) *اعراج حزبی* and (4) *قصه عشق راجه راتی* *مین با پدعاوت مسمی شمع و پروانه*. He also

left a *Diwân*. He died A.H. 1108 (A.D. 1697), in the forty-third year of 'Ālamgir's reign, fol. 20^b.

Imām Qulī Khān, with the *takhalluṣ* Muntahī, of a family originally of Irān, but Indian for two generations; was an intimate friend of Miẓān Nāṣir 'Alī; his short *Diwān* had been seen by the author. He died A.H. 1110 (A.D. 1699), fol. 21^a.

Shaykh Maḥmūd, with the *takhalluṣ* Ḥayrān, of Sirhind; followed the model of Miẓān Nāṣir 'Alī, fol. 21^b.

Mir Ḥādī, with the *takhalluṣ* Shamar, an eminent poet of Persia, fol. 22^a.

Ḥifẓ Ullah Khān, with the *takhalluṣ* Ḥifẓī, the son of Nawwāb 'Allāmi Sa'd Ullah Khān, prime minister of Shāh Jahān; received the Ṣūbahdārī of Sistān and Tattah towards the end of 'Ālamgir's reign, and died A.H. 1112 (A.D. 1700). The author saw his son Mutawassil Khān, with the *takhalluṣ* Qābil (also dead at the time of writing), in Dakhan, where the latter had come with Nizām-ul-Mulk Āṣaf Jāh, fol. 22^a.

Shukr-Ullah Khān, with the *takhalluṣ* Khāksār, a Sayyid of Khawāf, son-in-law of 'Āqil Khān Rāzi; left a short *Diwān* and a commentary on Rūmī's *Maḡnawī*; died A.H. 1112 (A.D. 1700), fol. 22^b.

Mullā Muḥammad Sa'id, with the *takhalluṣ* Ashraf, the son of Muḥammad Ṣāliḥ Māzandarānī, and daughter's son of Muḥammad Taqī Majlisī; came to India towards the close of 'Ālamgir's reign, and was appointed tutor to Zib-un Nisā Begam; died A.H. 1120 (A.D. 1708), at the age of eighty, fol. 24^b.

Shaykh Husām-ud-Dīn, father of the writer's master, Si'āj-ud-Dīn 'Alī Khān Ārzū; was a Mansabdar under 'Ālamgir, and died A.H. 1115 (A.D. 1703), fol. 25^b.

Muḥammad Akram, with the *takhalluṣ* Ġanīmat, received his training under Mir Muḥammad Zamān Rāṣikh; spent some time in the company of Mirzā 'Urūq Beg, the Faujdār of Siālkot; wrote the *Maḡnawī* نیرنگ عشق, A.H. 1096 (A.D. 1685), consisting of fifteen hundred verses, at the request of his friend Mirzā 'Abd-ul-'Aziz (the son of the just mentioned Mirzā): fell in love with a boy named Shāhid, fol. 25^b.

Khawājah 'Abd-ur-Rahim, with the *takhalluṣ* 'Ābid, of Tūrānī origin; led an ascetic life, and generally spent his time in the company of Nāṣir 'Alī, fol. 27^a.

Mir Jalāl-ud-Dīn, with the *takhalluṣ* Siyādat, a Sayyid of the Panjāb; settled in Lahore; was a great poet, and has left a *Diwān*; had three brothers, all of whom were good poets, fol. 27^a.

Mir Ahmad, with the *takhallus* Fā'iq, the brother of Mir Jalāl-ud-Din Siyādat; is said to have been, as his brother was also, a pupil of Mirzā Dārūb Jūyā, fol. 28^b.

Mir Najāt, brother and pupil of Mir Jalāl-ud-Din Siyādat, insane during the last portion of his life; has left a Diwān, fol. 30^a.

Mir Madhūsh, another brother and pupil of Siyādat; author of a Diwān: held high posts in Lahore towards the end of 'Ālamgīr's reign, fol. 30^a.

Mirzā Abul Fath with the *takhallus* Fātiḥ, the brother's son of Muḥammad Ḥusayn 'Arif Sabzwāī; came to India from Isfahān towards the end of 'Ālamgīr's reign, fol. 20^a.

Muḥammad Sa'id Qurayshī, of 'Azimābād, Patnah, a companion of 'Āqil Khān Rāzī; well versed in the various branches of Arabic and Persian literature: left fifty-five works:

از تالیف و تصنیف مثل شرح مقامات حریری و شرح کانیه و شانیه
و تزیب و دیگر متداولات مانند ترویج و قوافی و غیر ذاک قریب پنجاه
و پنجه نسخه دارد *

The scholars of 'Azimābād treat his works as authorities. He wrote a Diwān, in which he adopts the *takhallus* Sa'id and also Gālīb, and left a Magnawi, fol. 30^a.

Muḥammad 'Ashiq *Himmat*, a pupil of Miyan Nāsir 'Alī. The writer had heard from his (Nāsir 'Alī's) son, Miyan 'Alī 'Azīm, that Muḥammad 'Ashiq was the son of a goldsmith and one of his neighbours. He lost his parents at the age of two years, and was brought up and converted to Islam by Nāsir 'Alī. He lived in Lahore; but, having incurred the displeasure of Himmat Khān Bahādūr, went to Gorakhpūr and Oude, and spent some time with Abul Fath Khān *Ju'ān*. He left a Diwān and a Magnawi, fol. 30^b.

Shaykh 'Abd-ul-Wahid, with the *takhallus* Waḥshat, of Thanesar; received training from Miyan Nāsir 'Alī, through whom he gained reputation: lived with Shāh Golsan Ullāh in Aurangābād, and left a Diwān and Magnawi, fol. 31^a.

Mirzā Abū Turāb, with the *takhallus* Bayqā, of Persian origin: lived in the company of Nawwāb Dulfazl Khān of 'Ālamgīr's time, and received liberal rewards from him, fol. 32^a.

Mir 'Alī Ridā, with the *takhallus* Haqiqat, a relative of Mir Maḥākhīr Ḥusayn Nāqīb of Sirhind: wrote a Magnawi in the metre of Yūsuf and Zalikhā, fol. 32^a.

Shāh Muḥammad Afdal, with the *takhalluṣ* Afdal; was a relative of Shāh Muḥammad Abul Ma'ālī, a saint of Lahore, fol. 32^a.

Mullā Jamāl, who adopted the *takhalluṣ* Suwaydā, and also Farḥatī and Ijābat, was a poet of Lahore; left three Diwāns and nine Maḡnawīs, fol. 32^b.

Shaykh Muḥammad Afdal, with the *takhalluṣ* Muḥaqqar, of Ilahābād, was a Khalifah of Mir Sayyid Muḥammad of Kālpī. His genealogy reaches 'Abbās, the uncle of the Prophet. His original home was Sayyidpūr in Ġāzipūr, but he settled in Ilahābād at the desire of his *Pīr*. He composed several works in Arabic and Persian, and his حل مثنوی مولانا روم is well-known. He died on Friday 15. Duhijjah, A.H. 1114 (A.D. 1702), fol. 33^a.

Rabī'ā-i Balkhī, a poet of the latter part of 'Ālamgir's time; received his *takhalluṣ* from Mullā Shaukat, fol. 33^a.

Muḥammad Sa'īd, with the *takhalluṣ* I'jāz, a middle-class man of Shāhjahānābād, was a pupil of Shaykh 'Abd-ul 'Aziz 'Izzat. He spent his last days in Multān in the company of the Sūbahdār of that place. He died A.H. 1117 (A.D. 1705), fol. 33^a.

Hājī Muḥammad Aslam, with the *takhalluṣ* Sālīm, originally from Kashmīr, is said to have been a Brahmin by birth, but to have been converted by the poet Shaykh Muḥsin Fānī, the master of Mullā Tāhir Gānī. For a long time he was attached to the service of Muḥammad A'zam Shāh, who permitted him to go on pilgrimage. On his return he visited Mirzā Bidil, who held his Diwān in high estimation. He died in Kashmīr, A.H. 1119 (A.D. 1707), fol. 34^a.

Shāhzādah Muḥammad A'zam Shāh, entitled 'Ālī Jūh, with the *takhalluṣ* A'zam, was born in A.H. 1056 (A.D. 1646). He died 18 Rabī' I, A.H. 1119 (A.D. 1707), and was buried in the graveyard of Humāyūn, near the tombs of Murād Bakhsh and Dārā Shikūh. Mirzā Bidil, Mir Muḥammad Zamān *Rāsikh*, Hājī Aslam Sālīm and Ḥakīm Shaykh Husayn Shuhrat were his court poets. He composed beautiful Hindi poems, and his compositions on music are well known, fol. 36^a.

Izad Bakhsh, with the *takhalluṣ* Rasā, the grandson of Āṣaf Khān Ja'far and the pupil of Shaykh 'Abd ul 'Aziz 'Izzat, was a Shī'ah, converted to the Sunni belief by his master 'Izzat, and therefore for a long time used the *takhalluṣ* Sunni, which he subsequently changed to Rasā. His two compositions are mentioned thus:—

شرحی دارد (و ؟) بر رساله کشف الغطا که شیخ عزت د: رویه تشیع
نوشته و ریاض الوداد که منشائی بطرز خاص خود گذاشته که خیلی
اشتهار دارد •

He served 'Ālamgir in several capacities; but when Sulţān Muḥammad 'Azim, the second son of Shāh 'Ālam, advanced from 'Azimābād to Akbarābād, and preparations for a war between the royal army and 'Āli Jāh were being made, Īzād Bakshī Rāsā, having been accused of taking the enemy's part, was put to great shame and disgrace, with the result that he poisoned himself in A.H. 1119 (A.D. 1707), fol. 38^a.

Mir Najib, with the *takhalluṣ* 'Āli, the Amin of Jizyah at Akbarābād towards the close of 'Ālamgir's reign; has left a short Diwān, fol. 38^b.

Sayyid Ḥasan, with the *takhalluṣ* Imā, of Bilgrām in Qannauj, was well-versed in Arabic, Persian and Hindi. He was the elder brother of Sayyid 'Abd-ul-Wāhid, *takhalluṣ* Dauqi, and died in youth, A.H. 1119 (A.D. 1707), fol. 39^a.

Muḥammad Ridā, with the *takhalluṣ* Niyāz, spent most of his time in Aḥmadābād, and died A.H. 1120 (A.D. 1708), fol. 39^a.

Mirzā Barkhwurth Beg, with the *takhalluṣ* Fardī, the son of Yādgar Beg of A'zam Shāh's time was the pupil of Mirzā Bidil. He was killed in battle with Muḥammad A'zam Shāh, A.H. 1119 (A.D. 1707) fol. 39^a.

Shaykh Kamāl-ul-Din, with the *takhalluṣ* Afsari, of Dihli, the *Khalim* of Sayyid Muḥammad of Kālpī, flourished in 'Ālamgir's time. He composed the Maḡnawī راج و دھان, fol. 39^b.

Sayyid Ḥusayn, entitled Imtiyāz Khān, with the *takhalluṣ* Khālīs, was a Ridawī Sayyid of Persia. He came to India in the beginning of 'Ālamgir's reign, and the Emperor married him to the daughter of Mir Ḥādī, better known as Faḍā'il Khān. He was the Diwān of 'Azimābād under Prince Muḥammad 'Azim-ush-Shāh, and the *Havili* built by him in 'Azimābād on the bank of the Ganges still looks fresh. He received the title of Imtiyāz Khān from Bahādur Shāh. He composed a long Diwān, to which Mukhlis Khān, *takhalluṣ* Payda, wrote a preface. In A.H. 1120 (A.D. 1708), on his way home to Persia, he was killed in Siwistān, and Mir 'Abd-ul-Jalil Bilgrāmī wrote the following *Tārīkh* of his death: اے آفتاب خان! fol. 40^a.

Khālīs, another poet, who lived in Hindūstān and Dakhan. Nothing is known of his origin and family connections. His Diwān

had been seen by Ārzū. He composed a *Maḡnawī* in praise of Indian fruits, fol. 42^a.

Mun'im Khān Khānān Bahādur Shāhī, with the *takhalluṣ* Mun'im, once a companion of Rūḥ Ullah Khān, *Mir Bakḡhi* of 'Ālamgīr's time. He was the Wakil, and later the Dīwān, of Prince Muḡammad Mu'azzam Bahādur Shāh. On Bahādur Shāh's accession to the throne Mun'im became *wazīr* of all the dominions of India, and received the title of Khān Khānān. He died, in Lahore, A.H. 1120 (A.D. 1708). He composed the works *مکاشفات* and *المات منعمی* *عنعمی*, fol. 42^b.

Shaykh Jamāl Ullah, with the *takhalluṣ* Lāmī, of Akbarābād, who spent his whole life in earning his livelihood by teaching Hindū boys, and died in Bahādur Shāh's time. His Dīwān and *Maḡnawī* consist of from two thousand to three thousand verses, fol. 43^b.

Karam Ali, with the *takhalluṣ* Karam, a soldier of Bahādur Shāh, in whose praise he composed *Qasīdahs*, fol. 43^b.

Mirzā Muḡammadi Beg, with the *takhalluṣ* Birang, originally from Peshawar, but lived in Lahore, where he died of asthma in A.H. 1123 (A.D. 1711), fol. 44^b.

Rafī Khān, with the *takhalluṣ* Bādil, the brother's son of Wazīr Khān 'Ālamgīrī. He versified the prose work, *Ma'ārij-un-Nubūwat*, in forty thousand verses in the metre of the Shāh Nāmah, and entitled it *حمله حیدری*. He died in Bahādur Shāh's reign, fol. 44^b.

'Aqīl Khān, with the *takhalluṣ* 'Ashiq, one of the best pupils of Mirzā Bīdil. He died in youth, A.H. 1124 (A.D. 1712). He left a Dīwān, fol. 45^a.

Nawāzish Khān, with the *takhalluṣ* Tālī, the son of Islām Khān Rūmī. His house was always full of poets. Mīr Aḡsan Ījād and Nūr Muḡammad Ḥusayn Najīb were his companions. He wrote a short Dīwān, and died in the time of Bahādur Shāh, fol. 46^a.

Mukhlis Khān, with the *takhalluṣ* Paydā, a Sayyid of Persia, who held the post of *تن بخشی* under 'Ālamgīr, and died in the reign of Bahādur Shāh, fol. 46^a.

Hakīm Mirzā Muḡammad Nīmat Khān, with the *takhalluṣ* 'Alī, and entitled Dānishmand Khān, was originally from Mashhad. After performing the pilgrimage, he came to India in the middle of 'Ālamgīr's reign. He was skilled both in prose and poetry, and wrote *قصه حسن و عشق* in prose. His work, entitled *قصه بهادر شاهی*, is beautiful. His *tadmīn* of the verses of *نصاب الصبای* in *قلاع حیدرآباد* is a novelty. He died in Lahore A.H. 1123 (A.D. 1711), in the time of Bahādur Shāh. His Dīwān consists of five thousand verses, fol. 46^b.

Muhammad Yūsuf, with the *takhalluṣ* Qadim, the uncle's son of Qutb-ud-Din Mā'il, received full training under Sarkhwush, and died in early youth. fol. 49^a.

Mirzā Akbar, with the *takhalluṣ* Akbar, of Daulatābād in Dakhan, was the author of a *Diwān* and two *Maghawis*. Nothing further is known of him. fol. 48^a.

Mir Sayyid Muhammad, with the *takhalluṣ* Ṣāqib, a pupil of Mir 'Tābir 'Alawi. He suffered from insanity. He left a *Diwān*, fol. 49^a.

Mir 'Abd-ul-'Alī, with the *takhalluṣ* 'Tālī', of Sabzwār, received training from Mir Ṣāqib, fol. 49^b.

Āqā Ibrāhim, with the *takhalluṣ* Faydān, the son of Āqā Muhammad Husayn Khān Nāji. A large number of poets always assembled in his house, the author being one of them. Mirzā Bidil was generally invited by him. He died of consumption, in his youth, in the time of Mu'izz-ud-Din Jahāndār Shāh, A.H. 1124 (A.D. 1712), fol. 49^b.

Mirzā Ayyūb, with the *takhalluṣ* Jaudat. His father, Muhammad Salim, came from Badakhshān to India. In A.H. 1114 (A.D. 1702) he became Amin of Jizyah at Alwar in Mewāt. His memory was so good that he remembered by heart all his poems, amounting to 20,000 verses. He died in youth at Dihli, and Sarkhwush composed the following *Tarīkh* of his death : *ابو یشت کردہ عیکن*, fol. 51^a.

Aḥmad, with the *takhalluṣ* 'Ibrat, an educated man of Shāh-jahānābād and a good musician. He died in A.H. 1125 (A.D. 1713), fol. 51^b.

Hudrot Shāh 'Abd-ul- Aḥad, with the *takhalluṣ* Waḥdat, but better known as Miyān Gul, the grandson and the *Khaliṣah* of Shaykh Aḥmad Sirhindī, popularly called Mujaddid Alf Ṣāni. He was a darwish of high rank, and lived in Firūzābād, old Dihli, where he died in the reign of Muhammad Farrukh Siyar, A.H. 1126 = A.D. 1714. He left a small *Diwān*, fol. 52^a.

Āqā Muhammad Husayn Khān, with the *takhalluṣ* Nāji, originally from Shirāz, was skilled in calligraphy; wrote good Naskh and Ta'liq hands, and has left a *Diwān*. He lived for the most part in Jahānābād, but towards the end of his life he was sent to Bengal as Darogah in the beginning of Farrukh Siyar's reign, and died there in A.H. 1126 = A.D. 1714. He was an intimate friend of Sarkhwush, fol. 53^a.

Muhammad Afdal, with the *takhalluṣ* Sarkhwush, the second son of Muhammad Zāhid, who was attached to the service of 'Abd 'Ullāh Khān Zakhmi, after whose death all the five sons of Zāhid entered the service of the king. Sarkhwush was born in Kashmir, A.H.

1050 = A.D. 1641, in the reign of Shâh Jahân. Tâhir Naṣrâbâdî's statement that Sarkhwush was a native of Lahore, and lived there is erroneous. At the age of fourteen the author became a pupil of Sarkhwush, and received from him the *takhalluṣ* Khwushgâ. He died in Muḥarram, A.H. 1126 = A.D. 1714, at the age of seventy-six. His *Kulliyât* consists of about forty-five thousand *bayts*. His other compositions are : *مننوی نور علی نور* which he wrote in imitation of Maulânâ Rûmî's *Maḡnawî*, *مننوی حسن و عشق* and *مننوی در بیان بعضی خصوصیات هندوستان* - قضا و قدر جنگنامہ معبد and *مننوی در بیان بعضی خصوصیات هندوستان* - قضا و قدر دیباجہ and *کلمات الشعر* - جوش و خروش : His prose works are : *دیوان* . fol. 53^b.

Hakim 'Abd-ur-Razzâq, with the *takhalluṣ* Mashrûb a Sayyid of Isfahân, came to India towards the end of 'Âlamgir's reign, and settled in Farrukh. He spent a portion of his life in Lucknow, and was for some time attached to Nawâziḡ Khân Tâli'. He was well skilled in *ma'qûlât*, *manqûlât* and medicine. He died in A.H. 1127 = A.D. 1715, fol. 59^b.

Hâfiz Muhammad Jamâl, with the *takhalluṣ* Talâsh, flourished in the reign of Shâh 'Âlam, and was very kind to the author. He died in A.H. 1127 = A.D. 1715. He has left a *Diwân*, fol. 60^a.

Khawâjah Abul Fath Khân, with the *takhalluṣ* Junûn, was of Kashmîrî origin. In 'Âlamgir's reign, he was the *Diwân* of Gorakhpûr, in Oude, where he settled. In Shâh 'Âlam Bahâdur Shâh's reign he became the *Diwân* of Lucknow, and subsequently of 'Azimâbâd. He died in the latter place, after his dismissal. His body was removed to Gorakhpûr, where it was interred in the grave built by him. He is the author of a *Diwân*. His grandson, Khawâjah Muzaffar, was still living in Patna, fol. 60^a.

Mirzâ Abul Ma'âlî, entitled Wazârat Khân, with the *takhalluṣ* 'Âli, was a native of Îrân, but flourished in India, and held the post of *Diwân* under Farrukh Siyar. He is the author of a *Diwân*, and died in A.H. 1128 = A.D. 1716, fol. 60^b.

Mirzâ Mubârak Ullah, with the *takhalluṣ* Wâḡih, the grandson of Irâdat Khân, the Subahdâr of the Deccan in 'Âlamgir's time, was a pupil of Mir Muhammad Zamân Râsikh, and composed a *Qasidah*, entitled *فلک المعارج*. He died in the reign of Farrukh Siyar. He left a bulky *Diwân* and a prose work on Sûfism. He left another prose work, in praise of the royal bath room, fol. 61^a.

Shaykh 'Ismat Ullah, with the *takhalluṣ* Kâmil, a Shaykhzâdah of Murâdâbâd, received the *takhalluṣ* from Mirzâ Bidil. He died in the reign of Farrukh Siyar, fol. 62^b.

Mir 'Abd-ur-Rahmān, with the *takhalluṣ* Girāmi, the son of Amānat Khān of 'Ālamgir's time, fol. 63^a.

Mirzā Faqirā, entitled Sayf Khān, the son of Tarbiyat Khān of 'Ālamgir's time, was a good soldier. fol. 63^b.

Gustākḥ, a good poet. fol. 63^b.

Muḥammad Amin, with the *takhalluṣ* Maṭla', of whom, however, the author knew nothing. Khān Sāhib (Ārzū) had seen his Diwān, fol. 63^b.

Mir Muḥammad 'Ali, with the *takhalluṣ* Maṭla', a Sayyid of Irān, was a companion of Māhyār Khān, the Faujdār of Islāmābād, Mathrā, in Farrukh Siyar's time. The author went to see him, and had poetical discourse with him, fol. 64^a.

Mirzā Hātim Beg, with the *takhalluṣ* Hātim, well-skilled in Shikastah hand. Khwushgū practised Shikastah hand under him. He learnt the Shikastah hand from Mir Gulām 'Ali Buzurg and (?) Mir 'Abd-ur-Rahmān Sukhan (the pupil of Dirāyat Khān, son of Kifāyat Khān). He was a disciple of Hazrat Shāh Gulshan U'llah, and died in Farrukh Siyar's time, fol. 64^a.

Mirzā Muḥsin, with the *takhalluṣ* Du'lqadr, enrolled himself as a soldier under prince Shujā', and was from his early age a companion of Mirzā Bidil. Khwushgū saw him, he being then more than ninety years of age, in the company of Bidil, fol. 64^b.

Mir Sayyid Ja'far, with the *takhalluṣ* Rūhi was a Ni'mat U'llāhi Sayyid. One of his ancestors, named Maḥmūd, settled in Jalesar, a dependency of Āgrah. He wrote a Diwān, fol. 65^a.

Sad'naud, with the *takhalluṣ* Bitakalluf, uncle of Khwushgū, was originally from Lakhnauti. His ancestors served under 'Dūr Shikūh. He wrote a Diwān which at the time of his death he entrusted to the author. He died in Farrukh Siyar's reign, A.H. 1129 = A.D. 1717, fol. 65^b.

Mir Muḥammad Hanif, with the *takhalluṣ* Ulfat, the elder brother of Mir Muḥammad 'Afdal Sābit, died in A.H. 1130 = A.D. 1718, fol. 66^a.

Mirzā Abū Tālib, with the *takhalluṣ* Himā'i, of Isfahān, chief calligrapher of Sulṭān Ḥusayn Safawī's time, was well-skilled in writing the Shikastah hand. He died in A.H. 1130 = A.D. 1718, fol. 66^a.

Mirzā Muḥammad Muḥsin, with the *takhalluṣ* Tā'gīr, lived in Yazd, in Sulṭān Ḥusayn Safawī's time. In Farrukh Siyar's time he sent his Diwān to Ḥakīm-ul-Mamālik Shaykh Ḥusayn Shuhrat, and the quotations are from it, fol. 66^a.

Mirzâ Gâzi, with the *takhalluṣ* *Shahîd*, a relative of Mirzâ Raḡshan Dāmîr, and the pupil and sister's son of Muḥammad Zamân Râsikḥ, was an intimate friend of Aḥmad Yâr Khân Yaktâ, whom he frequently mentions in his poems. He died after A.H. 1130 = A.D. 1718. He wrote the Maḡnawî مفت پیکر in imitation of Zulâlî's مسیحة سیارة. His other Maḡnawî is شور جنوں. fol. 67^a.

Sayyid 'Abd U'llah, with the *takhalluṣ* *Qâbil*, a Bilgrâmi Sayyid, who knew Arabic, Persian and Hindî well, and was skilled in the military art. He served under Sarbaland Khân Dilâwar Jang and died in A.H. 1132 = A.D. 1720, fol. 67^b.

Mîr Muḥammad Aḥsan, with the *takhalluṣ* *Îjâd*, was a descendant of Shâh Sayyid Nûr-ud-Dîn Mubârak Gâznawî. After spending some days in the company of Nawâziṣh Khân Tâli', he went to Gujarât, and enrolled himself among the soldiers of Muḥammad A'zam Shâh, and enjoyed there the society of Mirzâ Bidil, Hâjî Aslam Sâlim and Shâh Gulshan. Subsequently, he became the Faujdâr of Itâwah under Muḥammad Mâh, alias Khayr Andish Khân Kanbûh. In Bahâdur Shâh's reign he entered the service of Nawwâb Nizâm-ul Mulk, and got through him the *manṣab* of three hundred under Prince 'Azim-ush-Shân. In Farrukh Siyar's reign he was appointed a court chronicler, and wrote in prose the history of his reign from his accession to his death. fol. 68^b.

Mirzâ Dâ'ud Maṣḥhadî, the Mutawallî of the tomb of the eighth Imâm 'Alî Muṣî Riḍâ, was one of the best poets of Maṣḥhad. He died in the reign of Sultân Husayn Ṣafawî, at the age of seventy, fol. 69^b.

Nûr Muḥammad 'Alî, with the *takhalluṣ* *Tamkin*, was of Persian origin, but flourished in Hindûstân. Khwushgû visited him at Ajmir towards the close of 'Âlaungîr's reign. It is known from Gulâb Râi Mukhlîs, the Munshi of Nawwâb Zabardast Khân bin Ibrâhîm Khân, that Mîr Tamkin was the brother's son and pupil of Mîr 'Abd-ur-Rasûl Istignâ, and that he died in A.H. 1132 = A.D. 1720, fol. 70^a.

Kamtar (*sic*), whose origin and pedigree could not be ascertained, fol. 70^b.

Bhûpat Râi Bayrâgî, with the *takhalluṣ* *Bigam*, a Khatrî Hindû, whose ancestors were Qânûngûs in the Panjâb. He fell in love with a Hindû boy, named Narâyan Chaud, and after relinquishing the world became the disciple of Narâyan Bayrâgî. He wrote the Hindî work پرپرودہ چندر نایک in the name of the boy. In his early age he received lessons from Sarkhwush. Khwushgû, in his fourteenth year, derived

knowledge from him. He left several compositions. His *Magnawī* on the stories of the Indian saints *قصص نفیسی ہند* is popular in India. He died in A.H. 1132 = A.D. 1720, fol. 76^b.

Mirzā Abd-ul Qādir, with the *takhalluṣ* Bidil, was a Muḡal of the Arlus tribe. His father, Mirzā 'Abdul K̲h̲ālīq, was a man of great piety. Bidil was born in A.H. 1054 = A.D. 1646. Maulānā Qāsim Durwīsh, a friend of his father, found out the *Tārīkh* انتخاب for the date of his birth. He finished the Qurān at the age of five, when he lost his father. His mother died a year after, and he was left under the care of his uncle, Mirzā Qalandar. At first he was attached to the service of Shāh 'Shujā', the second son of Shāh Juhān. He at first adopted the *takhalluṣ* of Razmī, which he subsequently changed to Bidil. He entered the service of Muḡammad 'Azam Shāh, who gave him a *munsab* of five hundred, and under whom he served for twenty years. During this time he received literary help from Shuykh 'Abd-ul-'Aziz 'Izzat. Later on he resigned the Imperial service, and began to lead a retired life in Shāhjahān-ābad, where Khwushgū visited him daily. He was a man of great physical strength, and possessed extraordinary merit. He knew more or less thoroughly theology, mathematics and natural philosophy, and was well versed in Sūfism, medicine, astronomy, geomancy, history and music, and had learnt by heart the whole of the Mahābhārat. His چار عنصر and his رقصات sufficiently prove his abilities as a refined prose writer. He died on Thursday, 4th Šafar, A.H. 1133 = A.D. 1721, and was buried in the tomb which he had himself prepared in his courtyard ten years before his death, fol. 73^a. [For his works, see vol. iii, p. 195, of this catalogue.]

Nāzim Khān, with the *takhalluṣ* Fāriḡ, was of Qumm. He came to Sind, and thence to Dihli, where he received a *munsab* and the title of Nāzim Khān. He died in the beginning of Muḡammad Shāh's reign, fol. 97^a.

Sayyid Amir Khān, 'Ālamgir Shāhī, a Sayyid of Sind, was the Subahdār of Akbarābad in Bahādur Shāh's time, and became the Sadr of Hindūstān in Farrukh Siyar's time. He died in the beginning of Muḡammad Shāh's reign. He is said to have left a small *Diwān*. His *takhalluṣ* could not be ascertained, fol. 97^b.

Mirzā Arjumand, with the *takhalluṣ* Āzād and Junūn, the son and pupil of Mirzā 'Abd-ul Gani Beg Qubūl, fol. 98^a.

Muḡammad 'Aṭā Ullah, with the *takhalluṣ* 'Aṭā, a native of Amroha in Moradabad, was a pupil of Mirzā Bidil, and died A.H. 1136 = A.D. 1724, fol. 98^b.

Sayyid Šalābat Khān, with the *takhalluṣ* Sayyid, from Surat,

a pupil of Mirzâ 'Abd-ul Gani Beg Qubûl, was the Mir Âtish in Farrukh Siyar's reign, and a friend of Şamsâm-ud-Daulah, son of Amir-ul-Umarâ Bahâdur. He is the author of a *Dîwân*, and died A.H. 1137 = A.D. 1725, fol. 99^a.

Mirzâ 'Abd-ul Gani Beg, with the *takhalluṣ* Qubûl, originally from Kashmir, was a pupil of Mirzâ Dârâb Beg Jûyâ, and lived in the old fort of Dihlî. He wrote poems in praise of Şamsâm-ud-Daulah, Nawwâb Nizâm-ul-Mulk, and Mir Jumlah Tarkhân. Khwushgû visited him occasionally. He died in A.H. 1138 = A.D. 1726. His son, Mirzâ Girâmî, was living then, fol. 99^b.

Mir 'Abd-ul Jalil, with the *takhalluṣ* Wâsiṭi, of Bilgrâm, at first adopted the *takhalluṣ* Tarâzi. His father, Mir Sayyid Ahmad, was a pious man. 'Abd-ul Jalil was born 13 Shawwâl, A.H. 1071 = A.D. 1661. He entered the service of 'Âlamgir in A.H. 1111 = A.D. 1700, and obtained a *mansab* and the posts of Bakhshigari and chronicler of Gujarât. Later, he became the Bakhshi and the chronicler of Sistân, which posts he retained till the reign of Muḥammad Shâh. In his youth, he wrote the *Maḡnawî* *اعوج الخيال*. He died 23 Rabi' II, A.H. 1138 = A.D. 1726. According to his will, his body was removed to Bilgrâm, and buried by the side of his father's tomb on the 6th of Jumâdâ I. He died at the age of sixty-six years, six months and ten days, fol. 101^b.

Lâlah Sukhrâj, with the *takhalluṣ* Şabqat, a Hindû Kâyath. His original home was Lucknow. His ancestors were the servants of 'Umdat-ul-Mulk Asad Khân Wazir. From his youth he applied his mind to the study of the various branches of literature. He was a pupil of Mirzâ Bidil. For a time he served under Sayyid Asad Ullah Khân, popularly called Nawwâb Auliya, as Mir Sâmân and Diwân. He was present in the army of Amir-ul-Umarâ Sayyid Husayn 'Alî Khân in the conquest of the Deccan, and composed a *Maḡnawî* of 700 verses on the conquests of the Sayyid, in the style of the Shâh Nâmah. He died in Sha'bân, A.H. 1138 = A.D. 1726, fol. 103.^a

Fursat, of Kashmiri origin, received training from Hadrat Shâh Gulshan. The author received kindness from him. He died, A.H. 1138 = A.D. 1726, fol. 105^b.

Bhûpat Râi, with the *takhalluṣ* Bâniyah, of Sahâranpûr, lived in Aẓam Shâh's time, and died in A.H. 1139 = A.D. 1727, fol. 106^a.

Gulâb Râi, with the *takhalluṣ* Mukhlîṣ, the son of Gûr Dâs, who was the Munshi of Nawwâb Zabardast Khân, son of Ibrâhîm Khân. He was a Khatri Hindû. In the reign of 'Âlamgir, when the author was in Ajmir, he visited Mukhlîṣ several times, and again in Sir-

hind, when Mukhlis and Munshi Qalandar Khân were staying there, fol. 108^b.

Shaykh Sa'id Ullah, with the *takhalluṣ* Gulshan, a Shaykhzâdah of Burhānpūr, was a great saint of the Naqshbandi order, and a disciple of Shaykh 'Abd-ul Aḥad, alias Gul Muḥammad, with the *takhalluṣ* Aḥad. He spent twenty years in Aḥmadābād, Aurangābād, and in cities in the Deccan, and twenty years in Shāhjahānābād, in the mosque built by Zib-un-Nisā on the banks of the Jamnā. His Kulliyāt consists of one hundred and twenty thousand verses. He was very kind to the author, and occasionally visited him. He died on Sunday, 21 Jumādā I, A.H. 1140 = A.D. 1726, and was buried in Aḥdipūrah, near Shāh Ganj, in a place belonging to Khwāja Muḥammad Nāsir, fol. 108^b.

Mir 'Abd-us-Samad, with the *takhalluṣ* Sakhun, a Persian Sayyid. He received the *takhalluṣ* from Mirzā 'Abd-ul Qādir Bidil, from whom he received training at first. He finally went to Aḥmadābād with Mubāriz-ul-Mulk Sarbaland Khân, and died there A.H. 1141 = A.D. 1729, fol. 110^a.

Miyān Faḍl Ullah, with the *takhalluṣ* Khwushtar and Hunar, the second son of Miyān Muḥammad Afdal Sarkhwush, was in the service of 'Alī Aḥmad Khân, through whose influence he received the *manṣab* of five hundred and the title of Hunarwar Khân. He died in youth. A.H. 1141 = A.D. 1729, fol. 111^a.

Mir 'Aẓmat Ullah, with the *takhalluṣ* Bikhabar, was the son of Mir Luṭf Ullah. He wrote several Ṣūfī treatises and Maḡnawīs. Mirzā Bidil enjoyed his society, and it is said in the *Tadkirah* of Gulām 'Alī Azād that Bikhabar in his *Tadkirah*, entitled *مفید بعبی*, gives in detail an account of his intercourse with the Mirzā. He died on Monday, 24 Dūlqa'd, A.H. 1142 = A.D. 1730, and was buried by the side of Nizām-ud-Din Anliyā. His Kulliyāt consists of about fifteen thousand verses, fol. 111^b.

Mir Sayyid Luṭf Ullah, with the *takhalluṣ* Ahmadi, but better known as Shāh Luddhā, Bilgrāmī, was born in A.H. 1053 = A.D. 1645. He was in the service of Najābat Khân. At the age of twenty-two he renounced the world, and went to Shāh Burhān Shattāri at Burhānpūr, and then to Mir 'Abd-ul-Jalil. Subsequently, he interviewed Mir Sayyid Ahmadi of Kālpi, and became his disciple. After the death of his spiritual guide, he returned to his native place, where he died on 14 Jumādā I, A.H. 1143 = A.D. 1731, at the age of ninety, fol. 113^a.

Sayyid Gulām Mustafā, with the *takhalluṣ* Fāriḡ, the brother's

son of Sayyid Luṭf Ullah Bilgrāmī, was on the staff of Nawwāb Mubārāz-ul-Mulk Sarbaland Khān, and was killed in Gujarāt, in the battle fought with راجه ابی سنگه of Jodepūr, on 8 Rabī' II, A.H. 1143 = A.D. 1731, fol. 114^a.

Khawājah Muḥammad 'Āqil, with the *takhalluṣ* 'Āqil, a descendant of Aḥmad-i Jām Zandah Fīl. He and his brother, Khawājah Kāmil, were in the service of Muḥammad A'zam Shāh. Subsequently, when his brother became the Dāroḡah of the artillery of Amīr-ul Umarā Ṣamsām-ud-Daulah, he retired from the service. He wrote the Maḡnawī مرات الجمال, a copy of which, written in his own hand, was with Khwushgū. He also wrote Hindi poems under the *takhalluṣ* بد هونت. He died A.H. 1143 = A.D. 1731, fol. 115^a.

Iklās Khān, with the *takhalluṣ* Wāmiq, a Khatri Hindū of Kalānwar (کلانور), embraced Islām under Muḥammad Muslim of that place. He concealed his conversion for some time, but then declared it before the Emperor 'Ālamgir, in the presence of Maulavi Siyālkotī, and received honours and distinctions. In the time of Farrukh Siyar, he received the *manṣab* of 5,000, and became the Munshī-ul-Mamālik. In Muḥammad Shāh's time, he rose to the rank of 7,000. He died in A.H. 1143 = A.D. 1731, fol. 117^b.

Shaykh Muḥammad Riḍā was from Sīstān, but on account of his service lived for the most part in Bhakar. He was a pupil of Mīr 'Abd-ul Jalīl Bilgrāmī, and died in A.H. 1143 = A.D. 1731, fol. 118^a.

Lālāh Sheo Rām Dās, with the *takhalluṣ* Hayā, the second son of Rāi Bhūktī Mal Asad Khānī, was a pupil of Mirzā Bīdil, and wrote a prose work, entitled گلشن بهار ارم, in the style of the Mirzā's Chahār Unsur. He died in Akbarābād, A.H. 1144 = A.D. 1729, fol. 118^a.

Arḡhad 'Alī, with the *takhalluṣ* Rasū'i, born in Hindūstān, was a disciple of Sayyid Shāh Bhīkah, and a friend of Ārzū. He died in Dīhlī, A.H. 1144 = A.D. 1732, fol. 122^a.

Mīr Gulām 'Alī, with the *takhalluṣ* Aḥsonī, a Sayyid of Gawāliyar. Sirāf-ud-Dīn 'Alī Khān Ārzū learnt poetry for some time under him, fol. 122^a.

Aḥmad Yār Khān, with the *takhalluṣ* Yaktā, the son of Allāh Yār Khān, *Thānahdār* of Gāznīn, was the grandson of Khanjar Khān. Towards the close of his life, in the reign of Muḥammad Shāh, he succeeded his father as *Thānahdār* of Gāznīn. He died there, A.H. 1145 = A.D. 1733, fol. 122^b.

Maulavi Imām-ud-Dīn, with the *takhalluṣ* Riyādi, the son of

Lutf Ullah, *takhalluṣ* Muhandis, of Lahore, composed several works on mathematics, and died A.H. 1145 = A.D. 1733, fol. 123^a.

Fath Muḥammad, with the *takhalluṣ* Fā'id, the Munghī of Mu'taqid-ud-Daulah Shāh Wardī Khān Qarāwal Begī. The author saw him several times in the house of Khwushhāl Chānd, the Dīwān of the Khān. He died, A.H. 1145 = A.D. 1733. He left a small Dīwān, fol. 123^b.

Zāhid 'Alī Khān, with the *takhalluṣ* Sakḥā, a good poet of Persia, was for some time the Beglerbeg of the king of the port of Lār. He came to India during the reign of Muḥammad Shāh, from whom he received the *manṣab* of 5,000. Nawwāb Burhān-ul-Mulk Sa'ādat Khān Bahādūr promised him the rank of 7,000, but soon afterwards Sakḥā was poisoned by a slave, in A.H. 1146 = A.D. 1734, who also destroyed the poet's Dīwān. The author saw a *Bayād* of the poet, written by himself, fol. 124^a.

Shāh Mubārak, with the *takhalluṣ* Ābrū, one of the *Pirzādahs* of Gawāliyar, a pupil of Sirāj-ud-Dīn 'Alī Khān Ārzū, was well-versed in *Rikḥyah*, in which he left a voluminous Dīwān. He died on 24 Rajab, A.H. 1146 = A.D. 1734, fol. 124^b.

Ni'mat Ullah Khān, with the *takhalluṣ* Ni'mat, a Ni'mat Ullāhi Sayyid, was the son of Nawwāb Rūḥ Ullah Khān Mīr Bakshī of 'Ālamgir's time. Like his father, he was very liberal and generous. In the reign of Farrukh Siyar and Muḥammad Shāh he was the Subahdār of 'Azīmābād, Patna. He was a pupil of Mirzā 'Abd-ul-Ġani Beg Qubūl; and died, A.H. 1147 = A.D. 1735, fol. 125^b.

Muḥammad Māh, with the *takhalluṣ* Ṣadāqat, the brother's son of Muḥammad Akram Ġanīmat, was from the Panjāb, and occasionally visited the house of Ārzū. He died in A.H. 1148 = A.D. 1736, fol. 126^b.

Hakīm-ul-Mamālik Shaykh Husayn, with the *takhalluṣ* Shuhrat, was originally from Arabia. His father settled in Shirāz, but Shuhrat came to India, and spent his life in the service of Prince Muḥammad A'zam Shāh. He was well versed in medicine. He frequented the society of Mirzā Bidil and Hājī Aslam Sālim. Khwushgū visited him several times. He died in A.H. 1149 = A.D. 1737. His Dīwān is popular, fol. 128^b.

Muḥammad Sunnā Khān, with the *takhalluṣ* Waḥshat, originally from Kashmir, lived with Ikhlas Khān, the newly converted Muslim who wrote the *تاریخ فرخ شاهی*. He had a long life, and died after A.H. 1140 = A.D. 1728, fol. 131^a.

Nūr Ullah, with the *takhalluṣ* Nuzhat, of Kashmir, was a pupil

of Mirzâ 'Abd-ul Ġani Beg Qubâl. He died in his youth after A.H. 1140 = A.D. 1728, fol. 131^a.

- Mir Muḥammad Ja'far, with the *takhalluṣ* Jur'at, was a *manṣab-dâr* under Muḥammad Shâh, fol. 131^b.

Maymanat Khân, with the *takhalluṣ* Maymanat, of Kashmîr, was the brother's son of Rukn-ud-Daulah I'tiqād Khân of Farrukh Siyar's time. At first he was a trader, but subsequently he received a royal *manṣab*. He died after A.H. 1140 = A.D. 1728, fol. 132^a.

Shâh Muḥammad Ḥusayn, with the *takhalluṣ* Bahjat, spent some time in the company of Nawâzish Khân Tâlî. He died after A.H. 1140 = A.D. 1728, fol. 132^b.

- Mirzâ Muḥammad Aḥsan, brother of 'Arif Ullah Khân's wife, fol. 132^b.

Muḥammad Yûsuf, with the *takhalluṣ* Nighat and entitled Sukhanwar 'Alî Khân, lived for a long time with Nawwâb Dulfagar 'Alî Khân. He was in the army of Muḥammad A'zam Shâh, when that prince was the Sûbahdâr of Aḥmadâbâd, and received the title of Sukhanwar 'Alî Khân in the reign of Farrukh Siyar. Besides Qasîdahs and Maṣnawîs, he wrote a prose work dealing with I'timâd-ud-Daulah Qamar-ud-Dîn Khân Chin Bahâdur from the time of 'Âlamgîr to that of Muḥammad Shâh. He died in the middle of Muḥammad Shâh's reign, fol. 133^a.

Mullâ Khâshî, originally from Persia, lived in Kashmîr. He was a pupil of Mullâ Sâtî, fol. 134^a.

Shaykh Muḥammad 'Alî, with the *takhalluṣ* Riwâf, a disciple and pupil of Haqrat Shâh Gulshan, was very kind to the author. He died in Shâhjahanûbâd after A.H. 1140 = A.D. 1728, fol. 134^b.

Shâh Walî Ullah, with the *takhalluṣ* Iahitiyâq, lived in Dihlî. He died after A.H. 1140 = A.D. 1728, fol. 134^b.

Shaykh Muḥammad Sharaf-ud-Dîn, with the *takhalluṣ* Payâm, was of Akbarâbâd. He had a long friendship with Ârzû, and enjoyed the company of Anand Râm Mukhlîs for sixteen years. He died after A.H. 1140 = A.D. 1728, fol. 135^a.

Muḡal Khân, with the *takhalluṣ* Qâbil, the son of Muḡal Khân of 'Âlamgîr's time, was a pupil of Mirzâ Bidil, and subsequently changed his *takhalluṣ* for Ṣan'at. He was very kind to the author, and died in A.H. 1142 = A.D. 1730, fol. 135^b.

Muḥammad Muḡim Khân, with the *takhalluṣ* Masîḥ, a Persian, was the uncle's son of Muḥammad Mu'izz-ud-Dîn Jahândâr Shâh. He was the Diwân of Ajmîr in Farrukh Siyar's time, and in Muḥammad Shâh's time became the fort-master of Jhânsî, and died there in the middle of the latter's reign, fol. 136^a.

Muhammad 'Alī, with the *takhalluṣ* Afsar, came to India during Farrukh Siyar's time. He was a friend of Ārzū, and in the beginning of Muhammad Shāh's reign was in service in Bengal, fol. 136^a.

Farrukh, lived in Amnābād, Lahore, fol. 136^b.

Mir Muhammad Nāṣir, with the *takhalluṣ* Sāmān, a Sayyid of Jaunpūr, flourished under Mirzā Jānjānān Maẓhar, and finally settled in his native country as a Bakhshī and chronicler, and died in A.H. 1147 = A.D. 1734, fol. 137^a.

Mir Muhammad 'Alī, with the *takhalluṣ* Rā'ij, a Sayyid of Tarshiz, lived for a long time in Siyālkot, Panjāb; and died, A.H. 1150 = A.D. 1737. The author read his Diwān with great pleasure, fol. 137^b.

Muhammad Muqīm, with the *takhalluṣ* Āzād, of Akbarābād, was a pupil of Hāji Aslam Sālim. In the reign of Bahādur Shāh, he was with Sayyid Amīr Khān, Sūbahdār of Tattah. He was a friend and companion of Ārzū, Mirzā Hātim Beg and Miyān 'Alī 'Azīm, and died in A.H. 1150 = A.D. 1737. He is the author of a Diwān, a copy of which reached Anand Rām Mukhlis at Shāhjāhānābād, fol. 138^b.

Mirzā Abū Turāb, with the *takhalluṣ* Gubār, son of Muhammad 'Alī Khān ibn-i Mirzā Habib, was of a noble family of Persia. His father and Mukhlis, Khān Paydā were *Tanbakhshīs* تن بخشى of 'Ālamgir's time. As Gubār spent a great portion of his life in Ahmadābād, his poems were less popular in other parts of India. He was killed in the battle which took place between Mu'min Khān, the Sūbahdār of Gujarāt, and the Rājput's, A.H. 1150 = A.D. 1737, fol. 138^b.

Šamsām-ud-Daulah Khān-daurān Bahādur Maṣṣūr Jang, with the original name Khwājah 'Āṣim and the same *takhalluṣ* (Āṣim), was of Akbarābād, and held high position under Farrukh Siyar. In Bahādur Shāh's time he held the post of Bakhshī under Prince 'Azīm-ugh-Shān, and received the title of Ashraf Khān. Subsequently he was deputed to Bengal, and received the title of Khān-daurān Bahādur, and distinguished himself in the battle fought with Jahāndār Shāh near Akbarābād. Soon after, he received the title of Šamsām-ud-Daulah. On Muhammad Shāh's accession, 'Āṣim fought bravely in the battle with Quṭb-ul-Mulk Sayyid 'Abd Ullah Khān, and after achieving victory received the *mansab* of 8,000 and the title of Amīr-ul-Umarā. He studied the Jog system, and practised حبس دم i.e., 'the retention of the breath'. He was killed in the battle fought with Nādir Shāh at Karnāl on the 21st of Dulqa'd, A.H. 1151 = A.D. 1738. After his death Nādir Shāh used to

call him 'Rustum.' He was a good poet, and occasionally composed selected verses, fol. 140^a.

Mir Afdal, with the *takhalluṣ* Ṣābit, of the noble Sayyid family of Khawāf, was the brother's son of Himmat Khān. He composed from ten thousand to twelve thousand verses, and wrote an elegy (مرثیه) on the death of Imām Ḥusayn in the form of a Maḡnawī. Although his ancestors were Sunnis, he professed the Shī'ah faith. He spent his last days in the house of Ḥakim Imām-ud-Dīn Akṣir, dying in A.H. 1152 = A.D. 1739, at the age of fifty, fol. 141^b.

Mir Haydar, with the *takhalluṣ* Tajrīd, an Indian Sayyid, a pupil of Sirāj-ud-Dīn 'Alī Khān, held a *munāṣab* under a relative of I'timād-ud-Daulah, but subsequently went to Sind with the Ṣūbahdār of that place, and thence to Sīrat. He then came to Bengal, and enjoyed the company of Shujā'ud-Daulah. He died there after A.H. 1150 = A.D. 1737, fol. 143^b.

Shaykh Sa'd Ullah, with the *takhalluṣ* Akhtar, but afterwards 'Ālī, was the best poet of Ajmīr. The author enjoyed his favour for thirty-five years, and visited him very often at Ajmīr. He spent some time at Peshāwar, after which he entered the service of Muẓaffar Khān, the brother of Nawwāb Amīr-ul Umarā, and then that of Burhān-ul-Mulk Sa'ādat Khān, finally attaching himself to the service of 'Alī Aẓḡār Khān, *takhalluṣ* Shujā'. He is the author of a long Dīwān, and wrote several Maḡnawīs. He died in A.H. 1153 = A.D. 1740, fol. 145^a.

Nawwāb Mu'tamin-ud-Daulah Ishāq Khān, with the *takhalluṣ* Ishāq, rose to distinction in the reign of Muḥammad Shāh, and received the title of Mu'tamin-ud-Daulah. He died in A.H. 1153 = A.D. 1740, fol. 147^a.

Khwājah 'Abd Ullah, with the *takhalluṣ* Sāmī, belonged to the family of Mullā 'Iwāḍ Wajīb, and flourished under Muḥammad A'zam Shāh. He was a friend of Mirzā Bidil, and lived in Lahore. He died in A.H. 1155 = A.D. 1742, fol. 147^b.

Shāh 'Alī Akbar, with the *takhalluṣ* Anwar, was the son of Haydar Khān, the friend of 'Umdat-ul Mulk Amīr Khān of 'Ālamgīr's time. For a long time he was in Kābul with his father, but subsequently came to Aẓīmābād, Patna, where he lived with Āqā Ḥusaynā, whose daughter he married. He wrote good Nasta'liq, Naskh, Shikastah and Shafi'ā hands, and died in A.H. 1155 = A.D. 1742, fol. 148^a.

Mirzā Girāmī, the son and pupil of Mirzā 'Abd-ul Ġanī Beg Qubūl, was the master of five hundred pupils. He had no faith in

any religion, and passed a free life. He died in A.H. 1156 = A.D. 1743, fol. 148^b.

Mirzâ Mahdî, with the *takhalluṣ* Hujjat, of Kashmîr, was a pupil of Mirzâ Mahdî Hujjat, of Persia. He was the brother's son of Mirzâ Dārâb Beg Jûyâ, and was for a long time in the company of Nawwâb I'timâd ud-Daulah Qamar-ud-Din Khân Bahâdur, fol. 149^b.

Mullâ Sâfi' of Kashmîr, was a pupil of Jûyâ. He was in the service of Ṣamsâm-ud-Daulah Amîr-ul-Umarâ Bahâdur, and wrote a long Diwân. He died after A.H. 1150 = A.D. 1737, fol. 149^b.

• Muḥammad Mas'ûd, with the *takhalluṣ* Râfi', of Kashmîr, was a pupil of Mullâ Sâfi', and spent some time in the service of Ṣamsâm-ud-Daulah, through whose influence he received a *Jâgîr* in Kashmîr; but subsequently he returned home, 150^b.

Shaykh Faqîr Ullah, with the *takhalluṣ* Afirî, was a good poet of Lahore. The author saw Afirî's Diwân with Miyân Nûr-ul-'Ayn Wâqif at Patyâlâh, fol. 151^a.

Mullâ Dâdâ, of Kashmîrî origin, wrote the *Shûh Nâmah* of Farrukh Siyar *شاهنامه فرخ سیار* with N'zîm Khân. He lived on a *Jâgîr* for a long time in Kashmîr, and died after A.H. 1150 = A.D. 1737, fol. 153^b.

Ma'nîyâb Khân, with the *takhalluṣ* Shâ'ir, whose name was Gul Muhammad, was the son of a respectable Darwish of Panjâb. One of the wives of Shâh 'Âlam Bahâdur Shâh took him as an adopted son, and married him to her daughter by a former husband. He was a pupil of Mirzâ Bidil, and a court poet of Muḥammad Shâh. He died in A.H. 1157 = A.D. 1744. He left a Diwân and *Maghawî*, fol. 154^a.

Aḥmad Yâr Khân, with the *takhalluṣ* Mûjîd, the brother's son of Intiyâz Khân Khâlîṣ, was a Sayyid of Mashhad, but lived for a long time in 'Azîmâbâd, Patna, and died A.H. 1158 = A.D. 1745, fol. 155^b.

Karam 'Alî, with the *takhalluṣ* Biri'yâ, son of Shâh Muḥammad Walî, an inhabitant of Karûnjî, in Patna, was a disciple of Hadrat Shâh Gulshân Ullah, and a pupil of Miyân 'Azîz Ullah 'Azîz. When the author enquired about Biri'yâ in 'Azîmâbâd, he heard that, that morning, when he was bathing in the Ganges, he was drowned, fol. 155^b.

Mîr 'Alî, with the *takhalluṣ* Bikas, a Qâdizâdah of *سیرا* (?) in Akbarâbâd, was a pupil of Mirzâ Bidil. The author saw him twice or thrice at that place. He died only a few years before the author wrote, fol. 156^a.

Nizâm Khân, with the *takhalluṣ* Mu'jiz, of an Afgân tribe of Peshâwar, was a pupil of 'Abd-ul-Laṭîf Khân Tanhâ. and flourished in the time of Farrukh Siyar, fol. 156^b.

Mirzâ Luṭf Ullah, with the *takhalluṣ* Niṣâr and entitled Nusrat Ullah Khân, was a pupil of 'Abd-ul-Laṭîf Khân Tanhâ. He is the author of seventy-thousand verses, fol. 157^a.

Mirzâ Muḥammad 'Alî, with the *takhalluṣ* Tamannâ. In Farrukh Siyar's time, he was engaged in writing the *Shâh Nâmah* شاهنامه. The writer saw him one day in the assembly at Samsâm-ud-Daulah's place. He enjoyed for a long time the company of 'Abd-ul-Laṭîf Khân in Kâbul. He finally went to Bengal and entered the service of Nawwâb Shujâ'-ud-Daulah Bahâdur, and died there, fol. 157^a.

Nawwâb Qazalbâgh Khân, with the *takhalluṣ* Umid, born and brought up in Isfahân, was the pupil of Mirzâ Tâhir Waḥîd. After spending a long time in the Deccan as a fort-keeper (قلعداری), he returned to Dihli in the beginning of Muḥammad Shâh's reign. He lived for more than one hundred years, dying in A.H. 1160 = A.D. 1747, fol. 157^b.

Abul Barakât Khân, with the *takhalluṣ* Sûfi, was a leading man of Kashmîr. His brother 'Abd-ul-Majîd Khân, served as Diwân under Farrukh Siyar and Muḥammad Shâh. He died in A.H. 1160 = A.D. 1747. He was a pupil of Mullâ Sâṭi', fol. 158^a.

Mirzâ Qamar-ud-Dîn, entitled Nizâm-ul-Mulk Âsaf Jah Fath Jang, was from Tûrân. He was the son of Mirzâ Shihâb-ud-Dîn, entitled Gâzi-ud-Dîn Khân Bahâdur Firûz Jang bin 'Âbid Khân, and rose to high distinction during the reigns of 'Âlamgîr and his successors. He wrote fine prose. In the Diwân which he sent to Mirzâ Bîdil, he adopted the *takhalluṣ* Shâkîr; but later, when he received the title of Âsaf Jah, he changed it to Âsaf. He died in Jumâdî II, A.H. 1161 = A.D. 1748, fol. 158^b.

Dîdah Maḡûl with the *takhalluṣ* Dîdah and entitled A'azz Khân, was a Tûrânî noble. He held the *mansab* of 5,000, and was for a time the Sûbahdâr of Kashmîr. He wrote a *Tadkirah* of his contemporary poets, which, however, the author never saw. He died a few years before the present work was written, fol. 162^a.

Aḥmad Qulî Khân, with the *takhalluṣ* Ayman, was from Persia. In the reign of Muḥammad Shâh, through the influence of Nawwâb Burhân-al-Mulk Sa'âdat Khân Bahâdur, he got access to nobles and chiefs, fol. 162^a.

[A note on the margin says:—"It appears from the *Tadkirah* of 'Alî Qulî Khân Wâlih Dâgîstânî that Ayman was born in Qumm,

and came in 'Ālamgīr's time to Kābul, where he spent some time, and came to Hindūstān in the time of Muḥammad Shāh, from whom he received the *mansab* of 5,000. He was killed in the battle fought between Burhān-ul-Mulk Sa'ādat Khān and Nādir Shāh, A.H. 1151 = A.D. 1738.]

Ġulam Ashraf Khān, with the *takhalluṣ* Rif'at, whose origin is unknown, was present once in an assembly in the author's house, fol. 162^a.

Aḥsan Ullāh Khān, *takhalluṣ* Rādī, of Kashmīrī origin, was a brother of Qādī Khān Kashmīrī, and received the title of Faṣāhat Khān in the reign of Muḥammad Shāh. He was a pupil of Mirzā 'Abd-ul Ġanī Beg Qubūl, fol. 162^b.

Mir Muḥammad 'Alim, with the *takhalluṣ* Tahqīq, was the son of Mir Badī-ud-Dīn Samarqandī, popularly called Mir Matin, and the pupil of Mirzā Mu'izz Mūsawī Khān Fīrat. He led a happy and respectable life in 'Aẓimābād. He was well versed in various arts. He spent many days in Shāhjahānābād, and visited Bengal. He is the author of a long Dīwān, and died in A.H. 1162 = A.D. 1749, fol. 162^b.

'Aziz Ullāh, with the *takhalluṣ* 'Aziz, the son of Mullā Mubārak, the tutor of Zīb-un-Nisā Begam, was well versed in logic. He lived in Patna; fol. 163^b.

Shāh Yaqīn, with the *takhalluṣ* Yaqīn, a Muḡal of Tūrānī origin, led the life of a Darwīsh, and spent his time in the coffee shops of Shāhjahānābād. He wrote a Dīwān; fol. 163^b.

Rahmat Ullāh, with the *takhalluṣ* Tamkīn, was the grandson of Mullā Muḥammad Amīn, the renowned scholar of the times of Shāh Jahān and 'Ālamgīr. Tamkīn's original home was in Kashmīr. He was the tutor of Jawahir Khān, and a pupil of Mirzā 'Add-ul Ġanī Beg Qubūl; fol. 164^a.

Sayyid Muḥammad Ashraf, with the *takhalluṣ* Ḥasrat, whose ancestors were Mūsawī Sayyids, came to India and settled in Sandīlah, Lucknow. He was a pupil of Mirzā Bidīl; fol. 164^b.

Khayr Ullāh, with the *takhalluṣ* Fidā, originally of Gujarāt, was a good Maḡnawī writer, but had little taste in Ġazals; fol. 165^b.

Sayyid 'Abd-ul Wāḥid, with the *takhalluṣ* Wāḥid and Daḡī, of Bilgrām, was the elder brother of Mir Aḥsan Īmā. At first he entered the service of Prince Muḥammad A'ẓam Shāh, and later on, in the time of Muḥammad Shāh, attached himself to the staff of Nawwāb Mubārīz-ul Mulk. He was a friend and a pupil of Mir

'Azmat Ullah Bikhābar. He is the author of the work *شکرتان خیال*; fol. 165^b.

Mir Muḥammad Samī', with the *takhalluṣ* Maḡhar, was a foreign Mughal. While *Muhtasib* of Ajmīr, he received training in poetry from Muḥammad Muqīm Khān Masīh; fol. 166^a.

Khawājah Maqṣūd, with the *takhalluṣ* Jāmi', of Kashmīr, was a disciple of Mirzā 'Abd-ul Ḡanī Beg Qubūl. He is the author of a *Diwān*; fol. 166^a.

Mirzā 'Alī Beg is said to have been originally from Īrān, but as he was born in Kashmīr, he is better known as a Kashmīrī. He was a pupil of Mirzā 'Abd-ul Ḡanī Beg Qubūl; fol. 166^b.

Mirzā Ta'lim Beg, with the *takhalluṣ* Furṣat, was seen by the author in Ajmīr. He lived for a long time with Muqīm Khān Masīh, and afterwards came to Shāhjahānābād; fol. 166^a.

Shāh Jawwād, with the *takhalluṣ* Jawwād, an Īrānian born, lived in Methrā on the banks of the Jamnā, and finally went to Bengal, where he died. He was very kind to the author. He wrote a *Diwān* and *Maghawī*; fol. 167^a.

Shaykh Ṣadr-ud-Dīn Muḥammad, of Pishāwar, was a pupil of Mirzā Bidil; fol. 167^a.

Shaykh Muḥammad Ṣalāḥ, better known as Muḥammad Kāzim, with the *takhalluṣ* Āḡāh, the son of Shaykh Ṣadr-ud-Dīn Muḥammad, was a companion of Ma'niyāb Khān, *takhalluṣ* Shā'ir, and was intimate with the author; fol. 167^b.

'Abd-ul-'Alī, with the *takhalluṣ* Tahsīn, of Kashmīrī origin, a grandchild of Mirzā Dārāb Jūyā, lived for a long time in the house of Nawwāb Burhān-ul-Mulk Sa'adat Khān; fol. 168^a.

'Abd-ul-'Azīm, with the *takhalluṣ* Tahsīn, of Lahore, placed himself in early life in the pupilship of Miyān Faqīr Ullah Āfrīn; fol. 168^a.

Hakīm Beg Khān, with the *takhalluṣ* Hākīm, a nobleman of Lahore, whose father, Shūdmān Khān, was a *Sūbahdār* there, was a pupil of Miyān Āfrīn, and wrote a *Tadkirah* of contemporary poets, which, however, the author did not see; fol. 168^b.

Nasr Ullah, with the *takhalluṣ* Yatīm, passed his days in Lahore, and was a pupil of Miyān Āfrīn; fol. 168^b.

Nusrat, originally from Kashmīr, lived in Lahore. He wrote a *Diwān*; fol. 169^a.

Shāh Mīm (ميم), with the *takhalluṣ* Mīm, a disciple of Sayyid Barakat Ullah, entitled *Sāhib-ul-Barakāt Bilgrāmī*, was living in Shāhjahānābād, when the book was written; fol. 169^a.

Sayyid Gulâm 'Alî, with the *takhalluṣ* Āzād, a Ḥusaynî Sayyid of Bilgrâm, was the grandson of Mir 'Abd-ul Jalîl. In A.H. 1149 = A.D. 1737, he went on the pilgrimage, after which the author knew nothing of him. He wrote a *Tadhkirah*, seen by the author; fol. 169^b.

Mir Ma'sûm, with the *takhalluṣ* Wajdân, and entitled 'Alî Nasab Khân, the son of Mir Muḥammad Zamân Râsikh, spent his time in the Panjâb, where he was very popular; fol. 170^a.

Miyân 'Alî 'Azîm, with the *takhalluṣ* 'Azîm, was the son of Miyân Nâsir 'Alî. Khwushgû, from birth, enjoyed 'Azîm's favour. He had two brothers, (1) 'Alî 'Alim, a soldier in the service of Sayyid Qutb-ul-Mulk Bârh in Muḥammad Shâh's time, who died in Akbar-âbâd, and (2) 'Alî Karîm, who died at the age of twenty; fol. 171^a.

Abul Ḥasan, with the *takhalluṣ* Mirzâ, who received the title of Qâbil Khân. His family came from Shîrâz, but for two or three generations had been Indian. He lived in Lahore, where he held poetical discourse with Mullâ Āfirîn, and associated with Dilîrdil Khân, Şubahdâr of Tattah and Nâzîm of Kashmîr, after whose death Mirzâ attached himself to the service of his son, Himmat Dilîr Khân, accompanying him to Etawah. He wrote a voluminous Diwân; fol. 172^a.

Muḥammad 'Āqil, with the *takhalluṣ* Yaktâ, a good poet; fol. 172^a.

Rabî', with the *takhalluṣ* Anjab, a pupil of Murtaḍâ Qulî Beg, *takhalluṣ* Wâlâ, was once seen by the author in the presence of Shâh Gulshan Ullah; fol. 172^b.

Şâfi, with the *takhalluṣ* Mustânah, a pupil of Shâh Āfirîn Lâhaurî; fol. 173^a.

Muḥammad 'Āqil, with the *takhalluṣ* 'Āqil, whose pedigree is not known, was long in the service of Nawwâb Nizâm-ul Mulk Āsaf Jâh in the Deccan. He has left a long Diwân; fol. 173^a.

Muḥammad Panâh, with the *takhalluṣ* Qâbil, of a noble family originally of Kashmîr, a pupil of Mirzâ Bidil, associated long with 'Azz Khân, *takhalluṣ* Didah. Subsequently, he came to Lahore with Himmat Dilîr Khân. He left several Maḡnawîs and Gîzals, and was very kind to the author; fol. 173^a.

Shaykh Muḥammad Aḥsan, with the *takhalluṣ* Sâmi', a descendant of Râjah Todar Mal Khatri, the Diwân of Akbar's time. It was the grandfather of Sâmi' that embraced Islâm. Sâmi' was a pupil of Mirzâ Bidil. The author was a friend of his from the time of Bahâdur Shâh. Sâmi' was in the service of Zahîr-ud-Daulah 'Azîm Ullah Khân. He wrote a Diwân and Maḡnawîs; fol. 173^b.

Miyân Şâdiq, with the *takhalluṣ* Alqâ, was a Shaykhzâdah of

Hindūstān, and a friend of Miyān Nāsir 'Alī. His verses numbered about two thousand. He was well versed in riddles and *Tārīkh*, and composed a prose work entitled چہار کیفیت, which, being of defective eye-sight, he was one day dictating to a man, when the man took it away without his knowledge; fol. 174^a.

Mīr Sayyid 'Alī Jaulān, a Qāḍizādah of Parganaḥ Sunām in Sirhind, came to Shāhjahānābād some eighteen years before the author wrote; fol. 175^b.

Muḥammad Ashraf, with the *takhalluṣ* Yaktâ, was a native of Kashmīr, where his poetical genius was still highly spoken of; fol. 175^b.

Abul Fayḍ Mast Ma'ni, although claimed as a pupil of Shaykh Sa'di, from whom, he said, he had privately received the robe of discipleship in a dream, was publicly a pupil of Mirzâ Bidil, who revised his poems. He afterwards received training under Ḥakīm Shaykh Husayn Shuhrat; fol. 170^a.

Mirzâ Zakī, with the *takhalluṣ* Nadīm, was an Amīr of the court of Nādir Shāh, whom he accompanied to India. Here he became intimate with Qizilbāsh Khān, with whom he left his Diwān when he returned to Persia. When Nādir Shāh took up his abode in the mosque of Raḡhan-ud-Daulah Zafar Khān, and gave orders for a general massacre, which continued for several hours, he stopped it at the request of Nadīm. With his permission, Nadīm went on the pilgrimage. The author failed to ascertain his subsequent history; fol. 176^b.

Āqâ 'Abd-ul-Maulâ, with the *takhalluṣ* Maulâ, was from Isfahān. He had good knowledge of Arabic, and was well skilled in the Shikastah hand. He was living, when the author wrote, in Sanjān, near Isfahān; fol. 177^b.

Sayyid Muḥammad Nāzīm, with the *takhalluṣ* Shu'lah, was the son of Ḥakīm Mīr Ṣafī Ardastāni. The author learnt that Nāzīm had studied medicine, and had written several works on that subject; fol. 177^b.

Āqâ Sâlih, with the *takhalluṣ* Burhān, was a Persian, but had long lived in Shāhjahānābād. He wrote a Diwān; fol. 177^b.

Imām-ud Din, with the *takhalluṣ* Iksir, was of Isfahān, but had long lived in India. He was versed in medicine, and was intimate with Mīr Muḥammad Afdal Ṣābit. He composed a Qasidah by introducing medical terms in praise of Afdal Ṣābit; fol. 178^b.

Muḥammad Hayāt, with the *takhalluṣ* Hadrat, first adopted the *takhalluṣ* Qābil. He was living in old Dihlī; fol. 178^b.

Miyân Nûr-ul-'Ayn, with the *takhalluṣ* Wâqif, the third son of Qâdî Amânat Ullah, was Qâdî of Batâlah in Lahore, a post held by his ancestors till the time of Muḥammad Shâh. The author stayed in his house at Batâlah for eighteen months during the tumult of Nâdir Shâh's invasion. His poems were revised by Mir Muḥammad Ma'sûm Wajdân; fol. 178^b.

Mir Zayn-ul-'Âbidin, with the *takhalluṣ* 'Âṭir, a pure Sayyid of Amnâbâd in Lahore, was a pupil of Mir Ma'sûm Wajdân, son of Mir Muḥammad Zamân Râsikh; fol. 180^b.

Muḥammad 'Alî, with the *takhalluṣ* Hashmat, a friend of the author, was a pupil of Mirzâ 'Abd-ul-Ganî Beg Qubûl; fol. 180^b.

Mir Muḥammad Dûst, with the *takhalluṣ* Sâni', son of Mir Muḥammad 'Alî Râ'iḥ, was living in the Panjâb; fol. 181^a.

Mirzâ 'Abd-ur-Riqâ, also called 'Abd-ur-Razzâq, with the *takhalluṣ* Matin, descended from Mâlik Ushṭur, was born and brought up in Isfahân. He came to India, and stayed for some time in the garden of Khusrau Beg at Mughalpûrah. Shâhjahânâbâd, and subsequently settled in Lucknow, where he eulogised Nawwâb Burhân-ul-Mulk Sa'âdat Khân; fol. 181^a.

Shaykh Muḥammad 'Alî, with the *takhalluṣ* Hazin, was descended from Shaykh Zâhid Gilâni, the spiritual guide of Shaykh Ṣufi-ul-Dîn Ishâq Afdbili, through eighteen generations. He was born and brought up in Isfahân, but at the time the author wrote was living in Lahore. The author saw him in Banâras, where he was staying on his way back from 'Azimâbâd; fol. 182^a.

'Alî Qulî Khân, with the *takhalluṣ* Wâlih, son of Muḥammad 'Alî Khân, and a disciple and pupil of Shaykh Muḥammad 'Alî Hazin, came to India during the reign of Muḥammad Shâh, and received a *mansab* of 5,000; fol. 183^b.

Âgâ Tâhir Shirâzi, a pupil of Shaykh Muḥammad 'Alî Hazin, was living in Shâhjahânâbâd; fol. 184^a.

Mirzâ Gulâm Muḥammad, with the *takhalluṣ* Ulfat, a Mughal of the Barlâs tribe, lived in Lahore, teaching Hindû boys. The author visited him several times; fol. 184^a.

Shaykh Muḥammad Fâkhir, with the *takhalluṣ* Fâkhir, was the second son of Shaykh Muḥammad Yahyâ, popularly known as Shaykh Khûb Ullah Ilâhâbâdi. The author learnt that Fâkhir had gone on a pilgrimage to Makkah and Madinah, where he adopted the *takhalluṣ* Zâ'ir; fol. 184^b.

Shaykh Muḥammad Nâsir, with the *takhalluṣ* Afdali, was the third son of Shaykh Muḥammad Yahyâ, and died in Jumâdâ I,

A.H. 1062 = A.D. 1749 (عزاز و شصت و سیم), most probably a mistake for 1162; fol. 184^b.

Shaykh Kamāl-ud-Dīn, with the *takhalluṣ* Haqir, son of Shaykh Muḥammad Afḍal Ilāhābādī, devoted his life to the teaching of boys; fol. 185^a.

Khwājah 'Abd-ul-'Azīz, with the *takhalluṣ* Bismil, the son of Khwājah Abu'l Fath Khān Junūn, received instruction from Shaykh Afḍal Ilāhābādī, and finally settled in Gorakhpūr. He wrote a Diwān; fol. 185^a.

Shāh Muḥammad Shafi', with the *takhalluṣ* Wārid, a relative of the Ni'mat Ullāhi Sayyid, had long lived in the house of Birara Khān, son of Nawwāb Rūḥ Ullah Khān. He led a pious life, and had a large number of disciples and followers; fol. 185^b.

Murshid Qulī Khān, with the *takhalluṣ* Makhmūr, and entitled Rustum Jang, was the son-in-law of Nawwāb Shujā'-ud-Daulah Bahādūr, Subahdār of Bengal. On Nawwāb 'Alī Wardī Khān Mahābat Jang's accession, Makhmūr went to the Deccan; fol. 185^b.

Mir Sayyid Muḥammad, with the *takhalluṣ* Shā'ir, the son of Mir 'Abd-ul-Jalīl Bilgrāmi, was born on 14th Rabi' II, A.H. 1101 = A.D. 1689. He was well-versed in philology and history. He wrote the work called معبر, and the Maṣnawī entitled ناز و نیاز, dealing with the romance of Sayyid Ḥasan Tirmidī Bilgrāmi and his lover Shāh Fayyād; fol. 186^b.

Mir Dūst Muḥammad, with the *takhalluṣ* Sāni', the son of Mir Muḥammad 'Alī Rā'iḥ of Siyālkot, was living in the Panjāb; fol. 187^a.

Shaykh Muḥammad 'Iwāḍ, with the *takhalluṣ* Hikmat, was of Jaunpūr, and frequently visited Banāras; fol. 187^a.

Mirzā 'Arif Beg, better known as Alif Beg, adopted the *takhalluṣ* Alif. He was the son of Mirzā Uluḡ Beg, and originally belonged to Badakhshān. His ancestors held high offices under 'Ālamgir. He had long lived in 'Azīmābād; fol. 187^b.

Khwājah 'Aqibat Maḥmūd, of Kashmīrī origin, was living in 'Azīmābād. He at first adopted the *takhalluṣ* Nāzim, but subsequently changed it to Gāzī; fol. 187^b.

Mirzā Jān-i Jān, with the *takhalluṣ* Maḥzar, the son of Mirzā Jān, and grandson of Majnūn Qāqshāl, rebelled in the time of Akbar. Because of that, the members of his family did not get employment under Government, except that Maḥzar's father Mirzā Jān was a *ḥanṣabdār* under 'Ālamgir. Maḥzar was a great saint of the Naqshbandī order; fol. 187^b.

Faqīh Šāhib, with the *takhalluṣ* Dardmand, from the Deccan,

was related to Nawwâb Khân 'Âlam, who was killed with Prince Muḥammad A'zam Shâh on the battle-field. He was a pupil of Maḥzar, and stayed for some time in 'Azîmâbâd; fol. 191^b.

Basâwan Râi, with the *takhalluṣ* Bidâr, a pupil of Maḥzar, went for a short time to 'Azîmâbâd, and then returned to Shâhjahânâbâd, where he was living; fol. 192^a.

Mir Ahmad Husayn, with the *takhalluṣ* Mukhlis, the son of Mir Muḥammad Husayn, was a Sayyid of Sirhind, related to Wazîr Khân of 'Âlamgir's time. He got a post through the influence of Lâlah Bhawânî Pandit, son of Lâlah Sitâ Râm; fol. 192^b.

• Sri Gûpâl, with the *takhalluṣ* Tamiz, a Brahman of the Sûrdaj tribe, was a pupil of Mirzâ Bidil, and possessed a very good knowledge of Hindî. When he was staying in the Parganah of Mahâban with Râo Siwak Râm Nâkar, the Governor of that place, he wrote a Maḡnawî dealing with Mathrâ and Birj Mandil, and their architects and buildings; fol. 193^a.

Sirâj-ud Dîn 'Alî Khân, entitled Isti'dâd Khân, with the *takhalluṣ* Ârzû, was the son of Shaykh Husâm-ud-Dîn, and the master of the author. According to his own statement, he was born in A.H. 1099 = A.D. 1687, expressed by the chronogram نزل غیب composed by his father. [According to Âzâd's Khizânah-i 'Âmirah and others, Ârzû was born in A.H. 1101 = A.D. 1689. See also Ethé, India Office Lib. Catalogue, No. 680; etc. An account of his life in some detail, and a list of his works, has been given in this Library Catalogue, vol. iii., No. 399. His other works are the following:—

(۱) مثنوی محمود و ایاز در جواب زلالی مسمی بدسن و عشق

چهار هزار بیت *

(۲) ساقی نامه مسمی بعالم آب *

(۳) مثنوی دیگر در بحر غیر متعارف *

(۴) مثنوی جوش و خروش *

(۵) مثنوی دیگر در بحر حدیقه حکیم سنائی *

which was still incomplete, when the present author wrote.

(۶) رقعات مسمی به پیام شوق *

(۷) نوادر الالفاظ در بیان لغات هندیه *

(۸) داد سخن شرح محاکمه که برای اعتراضات شیدا بر قصیده

قدسی نموده قریب سه هزار بیت *

(۹) سراج وهاج شرح معاکمه شعرا که در حل بیت خواجه شیرازی
قدس سره مفتاحیه نموده اند *

[(۱۰) تنبيه الغالين *]

Anand Rām, with the *takhalluṣ* Mukhlis, the son of Rājah Hardīrām Khatrī of Lahore, the Wakil of Mubārīz-ul-Mulk Sarbaland Khān and Nawwāb Itīmād-ud-Daulah, at first received training under Mirzā Bīdil, and later associated with Ārzū. He was very kind to Khwushgū. The Diwān of his Ġazala contains about ten thousand verses; fol. 203^b.

Sayyid Gulām Nabī, with the *takhalluṣ* Nasīm, a Sayyid of Amrohah, in Murādābād, and a pupil of Ārzū, was very kind to the author; fol. 207^b.

Shaykh Sharaf-ud-Dīn, with the *takhalluṣ* Sābiq, though a contemporary of the author, was unknown to him; fol. 208^b.

Bīkas, a disciple of Shāh Gulshan Ullah and a pupil of Ārzū; fol. 208^b.

Shaykh ‘Abd-ul-Haqq, with the *takhalluṣ* Shūrinī, a native of Akbarābād, generally lived in Shāhjahānābād; fol. 209^a.

Shaykh Gulām Asad Ullah, with the *takhalluṣ* Asad, a Fārūqī Shaykh and an inhabitant of Muḥammadābād, Banāras, where he was occasionally visited by the author; fol. 209^b.

Muḥammad Kāzīm, with the *takhalluṣ* Rijā, of Kashmīr. The author saw him one day in the presence of Ārzū; fol. 209^b.

‘Abd-Ullah with the *takhalluṣ* خلت (؟), was from Kashmīr. In his youth he came to Shāhjahānābād, and gave training to Damūdar Kanwal, son of Gangū Rām Pandit of Kashmīr, the Wakil of Irādāt-mand Khān. Subsequently, on the author’s recommendation, he was appointed tutor to Dehī Dat, the younger son of Lālah Sitā Rām. He was a pupil of Mullā Nudrat Kashmīrī, and abode in the neighbourhood of the author; fol. 209^b.

Mīr Muḥammad Kāzīm, with the *takhalluṣ* Rāfi, originally from Tīrniḍ, was the son of Abul Qāsim Khān, brother of Mīr Aḥmad Husayn Khān, and succeeded his father as Rājah of Kotāhah in Sirhind, where the author visited him; fol. 210^a.

Anbū’ī Dās, with the *takhalluṣ* Mukhlis, belonged to the انبویان tribe. An inhabitant of Lahore, he was well-versed in Inshā, and fairly skilled in writing the Shikastah hand. When the author went to Batālah from Kāngrah, he saw Mukhlis in the latter place, where he had come in the capacity of Nawwāb Abul Barakāt Khān Ṣūfi’s Munshī; fol. 210^b.

Ujāgar Chānd (اوجاگر چند), with the *takhalluṣ* الفت, a Kāyath, long lived at 'Azīmābād, where the author visited him every day; fol. 211^a.

Rābū Bālmukund, a Kāyath of the Sṛī Bāsto sect, was the brother's son of Rāi 'Ālam Chānd, the Diwān of Nawwāb Shujā'-ud-Daulah Bahādur. His original home was Mānikpūr in Ilāhābād. When the author was staying at 'Azīmābād, he made the acquaintance of Bālmukund, who was then living with his brother, Rājah Kirat Chānd (راجہ کیرت چند), the Diwān of Nawwāb Ihtirām-ud-Daulah Zayn-ud-Dīn Aḥmad Khān Bahādur Haybat Jang. Afterwards, the author visited him frequently in Banāras. Later on, he went to Shāhjahānābād, where he got an introduction to Ārzū on the author's recommendation; fol. 211^b.

Gur Bakḥḡh, (the reading is doubtful, the page being wormed. It stands thus: کر نجس) with the *takhalluṣ* Hudūri, belonged to the Kanbū tribe of the Panjāb, but long lived in Islāmābād, Mathrā, where the author enjoyed his favour while receiving his training from Khālīfāh Jiwān Rām. Gur Bakḥḡh received training first from Mir Muḥammad Ma'sūm Maḡhrab; then spent a long time in the company of Mirzā Bīdil. He composed a Hindī romance of Kāmṛūp and Kāmlatā کامرپ و کام, in the style of Shīrīn wa Khusrāu; but it was still incomplete when the author wrote; fol. 213^a.

Lālā Hākīm Chānd, with the *takhalluṣ* Nudrat, belonged to the Bais tribe (قوم بیس), and was a descendant of Khwājah Hardī Rām, Qānuīn (قانون) of Thānesar. He and the author were intimate friends, and both read Akhlāq-i-Nāṣiri with Miyān Muḥammad 'Ābid. Nudrat enjoyed the society of Mirzā Bīdil, Shāh Gulshān Ullah, Ārzū, and other eminent poets. He wrote a versified translation in ten thousand verses of the tenth chapter of the Bhāḡwat, in the style of Shīrīn wa Khusrāu. He wrote another Maḡnawī نزهة خورشید, consisting of two thousand verses. His ساقی نامه, containing seven hundred verses, is in praise of Nawwāb Šamsām-ud-Daulah. He also wrote Qaṣīdahs in praise of Mir Jumlaḥ Tarkhān and other nobles of his time. His prose work, شش جهت, consists of about fifteen thousand lines; fol. 215^b.

Rājah Rām Narāyan, Šūbahdār of 'Azīmābād, with the *takhalluṣ* Mauzūn, was a Kāyath of the Sribāsto sect. He was the son of Diwān Rang Lāl, and a friend of the author. He wrote good prose, and received his *takhalluṣ* from Shaykh Muḥammad 'Alī Ḥazīn; fol. 216^a.

Munghī Sarb Sukh, with the *taḥalluṣ* Khākistar, a Kāyath of the Sribasto sect, was a brother of Rājah Rām Narāyān Mauzūn. He long lived in 'Aẓīmābād. He received the taste for poetry from Faqīh Šāhib Dardmand (the pupil of Mirzā Jān-i Jānān Maḡhar), who visited that place. He was a friend of the author; fol. 216^b.

An index of the names of the poets treated in the work occupies four folios at the beginning.

Written in ordinary ta'liq. Not dated, apparently 18th century.

The following note by Āzād Bilgrāmi, dated A.H. 1182, says that the MS. was written at his dictation :

فقير آزاد بلگرامي استکتاب نمود سنه ۱۱۸۲ *

The note is followed by Āzād's seal, with the inscription فقير آزاد ۱۱۸۸.

No. 691.

fol. 130 (pp. 260); lines 21; size 10 × 6½; 8 × 5.

يد بيضا

YAD-I-BAYDĀ.

A biographical dictionary of ancient and modern Persian poets, arranged in alphabetical order.

Author: Gulām 'Alī Āzād.

Beginning:—

نحمد من نظم الاشياء و علم آدم الاسماء الم *

The author, who has been mentioned under No. 423, gives a detailed account of his life at the end of this work. He tells us that, during his four years' stay in Siwistān, he devoted most of his time to the study of historical and poetical works. He made selections from the poetical works of ancient and modern poets, and compiled a *Tadhkirah* in A.H. 1145 = A.D. 1732, entitling it *Yad-i-Baydā*. This work received a wide circulation. Subsequently, when he came to Ilāhābād, he obtained fresh materials for the work, and prepared an improved edition in A.H. 1148 = A.D. 1735. The date of completion is expressed by the chronogram طبع کليم يد بيضا نمود. The author proceeds to say that, two years later, he went on a pilgrimage to the holy places of Mecca and Medina; and on his way baḡk, while he was

staying at Aurangâbâd, he received a letter on the 4th Ramadân, A.H. 1150 = A.D. 1737, from Mir Muhammad Yûsuf of Bilgrâm, stating that during his absence from India a certain inhabitant of Banâras (name not given), after removing the author's name from the *Taqkirah*, had circulated it as his own, and had distributed copies of it in several places. The author remarks that anecdotes and sayings in the work, derived from rare compositions, had been boldly appropriated as his own by this 'Banâras thief,' as if the latter had written the *Taqkirah* after collecting the facts for himself. "But," he adds, "his blind eyes could never obtain a view of those rare compositions:—

عجب تر آنکه آنچه از نقول و حکایات فقیر از غرایب مصنفات
و عجایب مولفات نقل میکند مجموع را بضود نسبت داده کویا آنهمه
احوال بچشم خود سیر کرده تذکره را انتخاب نموده باشد حال آنکه چشم
بی نورش از آن مصنفات خبر ندارد •

The author adds that, after his return from pilgrimage, he collected some more materials, which he sent to some of his esteemed friends for insertion in the *Taqkirah*.

The preface ends with a short history of the origin of Persian poetry.

According to Sprenger, *Oude Catalogue*, p. 142, the work contains 532 biographies. The first poet mentioned here is Afzal-ud-Din Muhammad Kâshânî, p. 4, and the last, Mir Muhammad Yûsuf bin Mir Muhammad Aghraf, p. 249^b.

A very valuable and correct copy. Pages 160–222, written in small Nim Shikastah, are in the handwriting of the author. The remaining pages, written in ordinary Nastâ'liq, are in a different hand. There are occasional marginal notes, some of which are in the author's handwriting.

The following note by Blochmann, who purchased this MS. in Bilgrâm, appears on the title-page:

"Yad-i-Baydâ

J. H. Blochmann, 1875.

The book is chiefly in the handwriting of the author who lived at Bilgrâm.

(bought in Bilgrâm)

Ghulâm Ali Âzâd's handwriting is the small close handwriting towards the end of the book, from مير عبد الحلیل. This I investigated in Bilgrâm itself. J. H. B."

A note by an anonymous author, dated A.H. 1152, on the left side of the page runs thus :

تذكرة الشعرا مسمى بيد يضا از تاليفات سيد غلام على آزاد بلكرامى
 سلمه الله تعالى هنگاميكه تقير برلى عقد بيلكرام رفته بودم مير سيد محمد
 لاجب ثراه بمن دادند. في سنة 1152 هجرى و اين نسخه اكثر بخط
 مصنف است سلمه الله تعالى شانه *

A third note on the same page, by Khân Bahâdur Maulav Khudâ Baksh Khân, the donor of the library, says that he bought the MS. for thirty rupees in Calcutta at the sale of Blochmann's books.

No. 692.

fol. 247; lines 13-15; size $6\frac{1}{2} \times 4\frac{1}{2}$; $5 \times 3\frac{1}{2}$.

گلدسته

GULDASTAH.

Taqi Auhâdi, as stated in No. 685, made an abridgment of his 'Urafât, and called it Ka'ba-i-'Irfân. At Jahângir's order, he wrote an abridgment of Ka'ba-i-'Irfân, and entitled it Intikhâb-i-Ka'-ba-i-'Irfân, dividing it into three *Rukns*, called دىانى, مىانى, and حقانى, devoted respectively to ancient poets, the poets of the middle age, and the modern poets. The present MS. comprises selections from the Intikhâb-i-Ka'-ba-i-'Irfân, made in A.H. 1155 = A.D. 1742 by 'Abd-ul-Wahhâb (of 'Âlamgir's time), son of Sayyid Mansûr Khân, and grandson (son's child) of Sayyid Dilâwar Khân, and grandson (daughter's child) of Giyâs-ud-Dîn Khân bin Jumlat-ul-Mulk Islâm Khân Raḍawî Maḥḥadî سيد منصور خان و نيرى سيد دلاور خان و نواسه غياث الدين خان بن جملة الملك اسلام خان رضى مشهدى *

Beginning:—

و به نستعين من كعبة عرفان انتخا ب عرفات العارفين تصنيف مير
 تقى الدين حسيني دقاقى بلباني كه بموجب حكم نور الدين محمد
 جهانگير بادشاه الم *

The notices in each *Rukn* are arranged in alphabetical order.

Rukn I, fol. 1^b.

Rukn II, fol. 43^a (without heading).

Rukn III, fol. 74^b.

In several places folios have been misplaced, and the right order seems to be 1-105, 110-136, 107, 106, 137-138, 109, 108, 139, 140-167, 169, 168, 170. There is a gap after fol. 170. The last poet mentioned (fol. 171^a), is Mirzâ Yûsuf Khân. Foll. 172^a, 180^b, contain a collection of 'Umar Khayyâm's Rubâ'is, arranged, except the first one, in alphabetical order.

These Rubâ'is are preceded by a short biographical sketch of Khayyâm.

Foll. 181^a 247^b contain a collection of verses grouped under different headings, each of which indicates the particular subject to which the group belongs. These headings, arranged in alphabetical order, are written in red ink. Foll. 181-203 come after foll. 204-247.

Written in ordinary Indian Ta'liq, within gold and coloured borders.

Not dated; apparently 18th century.

No. 693.

fol. 488; lines 24; size 12 × 7½; 10 × 5½.

رباعی الشعرا

RIYÂD U_{SH}-SHU'ARÂ.

A biographical dictionary of Persian poets, with quotations from their compositions.

Author: 'Ali Qulî Dâgistânî, poetically called Wâlih, علیقلی داغستانی متخلص بواله.

Beginning:—

تذکرہ محفل خاطر قدس مآثر احبدلان آگاہ حمد ناطقیست کہ
نظم مجموعه ممکنات را بکلمہ کن از قلم معنی طراز صورت نگار بر لوح
کبریا با حسن نظامی جلوہ ظهور بخشیده *

Wâlih, in the preface, traces back his genealogy to 'Abbâs, the uncle of the Prophet. On the invasion of Hûlâkû Khân and the downfall of the 'Abbasid dynasty, some members of the latter fled to Dâgistân, and settled there. Their connection with the house of

'Abbās had great influence over the Lazgis of that place, who recognised them as thier chiefs, and gave them the title of *Shamkhāl* شَمخَال. This *Shamkhāl* dynasty, to which our author belonged, ruled the Lazgis for many years, and gave eminent officers to royal courts. One of the forefathers of Wālih, who was appointed Beglerbegi of Erivān by Shāh Saffi, and received the title of Saffi Quli Khān, left two sons, Fath 'Alī Khān, the Wazir of Sultān Husayn, and Mihr 'Alī Khān, of whose four children, the last, Muḥammad 'Alī Khān, the father of Wālih, was appointed Beglerbegi of Erivān, A.H. 1126 = A.D. 1714, and died, according to Āzād and the Būhār Lib. Copy of *Riyāduṣṣ-Ṣhu'arā*, fol. 343*, in A.H. 1128 = A.D. 1715, but according to Rieu and others in A.H. 1129 = A.D. 1716.

Fath 'Alī Khān was deposed from the Wazirate in A.H. 1133 = A.D. 1720, and with him all his relatives were removed from their offices. This unhappy incident was followed by the terrible Afghān invasion of Persia under Maḥmūd Khān in A.H. 1134 = A.D. 1721, and the author's relatives remained distracted and helpless under the sway of the Afghān conquerors, when, in A.H. 1142 = A.D. 1729, Wālih, who was born in Isfahān, Saffar, A.H. 1124 = A.D. 1712, and after his father's death had returned to Isfahān, attracted the attention of Shāh Tahmāsp Safawī. In his early days, while Wālih was pursuing his studies in a *Maktab* at Isfahān, he fell in love with his cousin, Khadijah Sultān. She was betrothed to him; but their union was prevented by the Afghān invasion and her forcible marriage to Karimḍād, the slave of Maḥmūd Khān. This exercised a very painful influence over Wālih, and made the remainder of his life sad and unhappy. The romance forms the subject of a *Maḡnawī* entitled 'Wālih wa Sultān,' by Mīr Shams ud-Dīn Faqīr 'Abbāsī Dihlawī. The death of Shāh Tahmāsp (the author's patron), in A.H. 1144 = A.D. 1731, intensified the wretchedness of Wālih's life in Isfahān. He left for India, and through the influence of Itāushan ud-Daulah and Burhān ul-Mulk Sa'ādat Khān obtained access to the Dihlī Court, and received from Muḥammad Shāh the command of four thousand, the post of second Mīr Tuzuk, and the title of Zafar Jang. In the time of Aḥmad Shāh, he received the command of six thousand and the title of Khān Zamān Bahādur. In the reign of 'Ālamgir II, he was sent from Awadh to Shāhjahanābād to supervise the work of Safdar Jang's son, Shujā' ud Daulah, and through 'Imād ul-Mulk's recommendation received the command of seven thousand. Wālih died in Dihlī, A.H. 1170 = A.D. 1756. The chronogram for his death, composed by Shāh 'Abd ul-Hakīm, is thus versified by Āzād:—

ظفر جنگ امیر گهرسنگ معنی بحکم قضا از جهان کرد رحلت
 طلب کرد دل سال "تاریخ" فوتش خرد گفت پیوست والد برحمت

The words *والد پیوست* are equal to 1170. The chronogram is quoted at the end of the present copy.

Wālih himself has given a detailed account of his life at the end of the present work (foll. 473-488); but it is more fully dealt with in the *Khizānah-i 'Āmirah*, pp. 446-450, by his friend and biographer, the celebrated Āzād, who repeatedly met Wālih in India, and received a copy of the present work just at the time of writing the *Khizānah-i 'Āmirah*.

We learn from the preface that, while composing the work, the author consulted no less than seventy *Diwāns*, besides numerous historical and biographical works relating to his subject. In selecting poems, he has mostly chosen *Qasā'id*, *Gazals*, *Qit'ahs*, and other kinds of verse, omitting *Magnawis* which, he says, if selected, "would have swelled the size of the volume to twenty thousand couplets." He wrote the work in India, A.H. 1161 = A.D. 1748, which date he gives in the following chronogram at the end:—

این تذکره چون طرب فزای دل شد
 تاریخش را دل از خرد سایل شد
 گفتا ز ریاض الشعرا رفت خزان
 دروی چوبهار سرزده داخل شد

The biographical notices, which are said to amount to 2,500 in number, are arranged alphabetically. In the *Khātimah* the author gives specimens of his own compositions, both Persian and Turkish.

See Rieu, i., p. 371; Sprenger, *Oude Catalogue*, p. 132; Bland, *Journal of the Royal Asiatic Society*, vol. ix, pp. 143-147.

Written in a small *Nim Shikastah* hand, within coloured ruled borders. A full tabulated index is given at the beginning.

Not dated; apparently, first half of the 19th century.

Scribe: گلشن علی.

No. 694.

foll. 227; lines 15; size $9\frac{1}{4} \times 5$; 6×3 .

تذکرہ حسینی

TADKIRAH-I-HUSAYNĪ.

Notices relating mostly to poets, but partly to saints and princes, of ancient and modern times, with specimens from their writings.

Author: Husay Dūst ibn Sayyid Abū Tālib Sanbhālī حسین دوست ابن سید ابوطالب سنبللی.

Beginning:—

حمد بقیاس و سپاس محمدت اسلس جذاب صانعی را سزااست
الغ •

In a short preface the author tells us that he came to Dihlī from his native place Sanbhal, and devoted his time to the study of literature, especially the poetical works of eminent authors, and thus became well-skilled in the art of poetry. He adds that he wrote this work at the desire of some of his intimate friends. In a subscription at the end, the work is dedicated to Shāh Sharaf-ud-Dīn Maḥmūd. It ends with a versified chronogram, expressing A.H. 1163 = A.D. 1749 as the date of composition:—

این نامه چو یافت ز لب انعام تاریخ شدش خجسته انجام

The names are arranged in alphabetical order.

A copy of the work, but with a different beginning, is noticed in Rieu, i, p. 372. See also Sprenger. Oude Catalogue, p. 134. The work has been lithographed in the Nawal Kishore Press, Lucknow, A.H. 1292 = A.D. 1875.

Written in fair Nasta'liq, within coloured-ruled borders.

Not dated; latter half of the 19th century.

Scribe: میر ابو الحسن الحسینی.

No. 695.

fol. 280; lines 21; size $10\frac{1}{2} \times 7\frac{1}{2}$; $8\frac{1}{2} \times 5$.

مجمع النفائس

MAJMA'-UN-NAFĀ'IS.

The famous *Tadhkirah* of Persian poets by Sirāj-ud-Dīn 'Alī Khān Ārzū (d. A.H. 1169 = A.D. 1755), سرāj الدین علی خان آرزو, in two volumes.

Vol. I.

Beginning:—

حمد صانعی که زبان قلم و قلم زبان را به تحریر و تقریر کلمات فصحا

الخم *

The author, who has already been mentioned (No. 399), gives an account of his life on fol. 43^a of the present work.

He says, in the preface, that in compiling this work he made extracts from one hundred *Diwāns* of the poets of the middle ages and of the later period, some of them consisting of no less than 40,000 verses, while the number in others did not exceed five hundred. He adds that, in writing the biographical notices, he depended upon such *Tadhkirahs* as Taqī Anḥadī, Naṣrābādī, Kalimāt-uṣṣh-Shu'arā, Tuhfah-i-Sāmī, etc.

He states that he received assistance from only one man, namely Shaykh Mubārak Muhyi-ud-Dīn شیع مبارک معی الدین.

The date of completion of the work, given in the preface, is A.H. 1164 = A.D. 1750. The entire work contains 1735 alphabetically arranged biographical notices, with copious extracts from their works. The present volume, comprising 838 notices, begins with the saint Abāyazīd Bisṭāmī, and ends with Muḥammad Māh Nadāqat, breaking off thus:—

کوشه گیری مصلحت با قامت ختم دیده ام - لیلی بر:

No. 696.

fol. 281-552 (272); lines and size same as above.

Vol. II.

Continuation of the preceding copy, beginning with the words:

(Sic) سرمه بهد ناز بخود می بالد

This part of the work, containing 897 notices, begins with Mullâ Şabâ'î ملا صبايى, and ends with Muḥammad Ashraf Yaktâ محمد اشرف يكتا. It concludes with a *Khatimah*, fol. 546*, containing short extracts from those poets, particulars of whom the author was unable to get.

For other copies, see Sprenger, Oude Catalogue, p. 132; Ethé, Bodl. Lib. Catalogue, No. 380; Ethé, Ind. (ffice Lib. Catalogue, No. 680.

Both the volumes are written, in ordinary Nasta'liq, by Aḥsan Ullah احسن الله

Dated 9th Şafar, A.H. 1179.

A full index is placed at the beginning of each volume.

The signature of H. Blochmann is found at the beginning of each volume. The one in the first volume is dated 1875.

No. 697.

fol. 111; lines 23-24; size $10 \times 6\frac{1}{2}$; $8 \times 4\frac{1}{2}$.

سر آزاد

SARW-I-ÂZÂD.

The second volume of Âzad's great biographical work (Ma'âsir-ul Kirâm), containing notices of the learned men and poets of Bilgrâm and other parts of India, who lived after A.H. 1000 = A.D. 1591, with the special title of Sarw-i-Âzâd.

Beginning:—

سرمایه حمد نیاز مبدعی که ازواج معانی را باقوالب الفاظ آمیخته الهم.

In the preface the author says that, after completing the Yad-i-Baydâ (see No. 691), he resolved upon writing a work on the learned men of Bilgrâm. He then wrote a work, dividing it into two

volumes, the first of which he styled *مآثر الکرام*, and the second *سرو آزاد*.

This volume, like the first, consists of two *Faṣls* :—

I. Biographies of Persian poets who were born in India, or came to it from other countries, fol. 2^a. Notices of learned men and poets of Bilgrām, fol. 72^a.

II. Notices of *Rekhtah* poets. fol. 102^a.

The author mentions himself on fol. 84^b.

The work ends with some Hindūstānī *Dohās*, which, according to Ethé, India Office Lib. Catalogue. No. 683, are extracts from Mir Gulām Nabī's Hindūstānī treatise *انک درین*, composed in A.H. 1154 = A.D. 1741.

The present volume, like the first, was completed in A.H. 1166 = A.D. 1753, for which the author gives the following chronogram on fol. 2^a.

نشاند آزاد سرو سبز تازه

Compare, on this work, Sprenger, Oude Catalogue, p. 143, and Bland, ix, p. 151.

Written in ugly Indian Ta'liq.

Not dated, apparently 19th century.

An index of the lives, written in a later hand, is attached at the end of the copy.

No. 698.

fol. 217; lines 21: size $12\frac{1}{4} \times 9\frac{1}{4}$; $9\frac{1}{4} \times 6\frac{1}{2}$.

بانغ معانی

BĀG-I-MA'ĀNĪ.

A biographical dictionary of Persian poets, arranged in alphabetical order.

• Author: Naqsh 'Alī نقش علی.

Beginning:—

فاتحه و فتح کلام خدا نام خدا آمده نام خدا

سپاس می قیاس بهار آفرینی را سزا ست که عنادل ناطقه اله

The author's name is distinctly given on fol. 2^a as نقش علی. He says that, after finishing the five *Chamans* of the *Tadkirah-i Bāg-i*

Ma'âni, he took up the portion containing the sixth and seventh *Chahans* and the *Khâtimah* :—

اما بعد میگوید مولف این اوراق سگ آستان نبی و ولی نقش علی
عفی الله عنه من جرائم الخفی و الجلی که چون از آراستن پنج چمن
تذکره باغ معانی بآبجاری سحاب الطاف و سرچشمه اعطاف الهی شادابی
خطر حاصل شد حالیا مقار غدلیوب کلکم بر شاخسار کلهای چمن ششم
و هفتم و خاتمه هزار است (Sic)

Sprenger, *Oude Catalogue*, p. 152, who wrongly holds that the author of the work may be 'Alī Ibrāhīm Khān, says that the work apparently consists of three or four large folio volumes, of which he had seen only the second. Our copy comprises a portion of the third volume.

It is arranged in alphabetical order, and contains short biographical notices of poets from the ninth century down to the author's time, but mostly poets who came to, or lived in, India.

There are numerous additions on the margins, written by the author himself, the handwriting being identical with the text. This shows that it is an autograph copy.

As for the date of composition, Dr. Sprenger is most probably correct in holding that the title of the work باغ معانی, the numerical value of which is 1174, forms a chronogram. In support of this may be mentioned that the author, while noticing the life of عطاء الله خان (fol. 37^a), mentions A.H. 1174 = A.D. 1760, as the current year: و در این اوقات که هزار و یکصد و هفتاد و چهار هجریست الخ: and he gives it again in fol. 126^b. But it is evident that the work received later attention from the author himself. There are the marginal additions, and in several places in the text a date, mentioned as the current year, has been changed to a later one. For instance, on fol. 36^b, the date of the author's meeting with سید نور الدین خان has been corrected and changed to A.H. 1190 = A.D. 1776, and again, on fol. 126^b, the original date mentioned as the current year has been changed to A.H. 1196 = A.D. 1782. In noticing the life of Āzād, the author says that he (Āzād) was then engaged in writing the سرو آزاد which, as we know, was completed in A.H. 1166 = A.D. 1752. In the same place, on the margin, the author adds in his own handwriting that he received a copy of Āzād's خزانة عامرة (completed in A.H. 1176 or 1177 = A.D. 1762 or 1763):—

تذکره سوم که از تالیفاتش بنظر عامی مولف رسیده نام آن خزینه
(خزانه) عامه نهاده لیکن مختصرست و بطریق تدریس حالات نواب نظام
الملک و اولادش نوشته *

The present copy begins with امیر امین الدین, and breaks off after
the account of محمد ظریف ظریف تخلص, the last name under the letter
ظ. The catchwords of the last folio are حروف العین المبدله.

Written in a hasty Ta'liq.

Not dated; 18th century.

No. 699.

fol. 262; lines 17; size $11\frac{1}{2} \times 7$; 9×5 .

سفینه عشرت

SAFĪNAH-I 'ISHRAT.

A biographical dictionary of ancient and modern Persian poets,
with extracts from their works.

Author: Durgā Dās درگا داس (see fol. 52ⁿ).

Beginning:—

حمد ناظمی که رباعی عناصر را ترکیب بند ساخته الم *

The notices are arranged in alphabetical order. The first poet
mentioned is امدی طوسی. The MS. breaks off in the middle of the
letter حاجی فریدون سابق تخلص with the life of اس.

The date of composition, A.H. 1175 = A.D. 1761, is expressed by
the title of the work.

The copy, a quite modern one, is not free from clerical mistakes.

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 700.

fol. 349; lines 17; size $9\frac{1}{2} \times 6$; $7 \times 3\frac{1}{2}$.

خزانه عامره

KHIZÂNÂH-I-‘ÂMIRAH.

Notices of ancient and modern poets, and of some leading Indian Amirs who were contemporary with the author.

Author: Mir Gulâm ‘Alî Âzâd میر غلام علي آزاد.

Beginning:—

سر کلام را حیثیت حمد صانعی که انسانرا بگوهر گرانمایه نطقه نواخت*

النم *

This is the most popular of all the *tadkirahs* of the author. In the preface he tells us that he wrote it at the desire of his brother's son, Mir Awlâd Muḥammad, who requested him to compile a *tadkirah* of those poets who had enriched themselves by praising the great. A full list of the authorities on which the work is based is given in Rieu, i, p. 373. The date of composition, given on fol. 2^b, is A.H. 1176 = A.D. 1762.

The notices of poets, 135 in all, are arranged in alphabetical order. A list of the persons dealt with in the work is given in the beginning of the copy. For particulars, see Sprenger, *Oude Catalogue*, p. 143; Bland, *Journal of the Royal Asiatic Soc.*, ix, pp. 40-43; Elliot, *Hist. of India*, viii, p. 188; Ethé, *Bodl. Lib. Catalogue*, No. 381, where a full list of all the biographies is given; Ethé, *India Office Lib. Catalogue*, Nos. 685-690. The work has been lithographed in Cawnpur, A.D. 1900.

Written in legible Nasta'liq.

Not dated, apparently 19th century.

No. 701.

foll. 286; lines 23; size $11\frac{1}{2} \times 6\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

گل رعنا

GUL-I-RA'NĀ.

A biographical dictionary of the Persian poets of India, arranged in alphabetical order.

Author: Lachmi Narāyan, with the poetical *nom de plume* Shafiq, of Aurangābād.

لچمى نراين متخلص به شفيق اورنگبادي *

Beginning:—

يا رب مقبول ساز انشاي مرا در خوش سخنان بلند كن جاي مرا
چون بوقلمون كه رنگ قايم داد ايمن ز خزان كن گل رعناي مرا

The author, who has been mentioned under No. 543, says in the preface that he divided the work into two parts, called *Faql*, the first devoted to the biographies of the Muslim poets, and the second to those of the Hindū poets. He commenced the work in A.H. 1181 = A.D. 1767, expressed by the words رعنا گلي شگفت in the following versified chronogram:—

نوڪ قلم لآلي بصر سخدوران از قوم مسلمين و فريق هندو سفت
تاريخ اين صحيفه رنگين سحر گمي از باغ طبع سرزده رعنا گلي شگفت

According to the following chronogram at the end, the author completed the work in A.H. 1182 = A.D. 1768:—

اين كتاب مناقب شعرا بچه اسلوب تازه شد مرقوم
از بي ختم اين صحيفه شفيق گفت تاريخ نامم مختوم

He shows high respect for Āzād Bilgrāmi, whom he calls his *Pir*, and to whom he devotes the first notice, occupying foll. 2^b—13^b. He enumerates the following works as those he consulted:—

1. مرآة الخيال تاليف شير خان لودي
2. كلمات الشعرا تاليف سرخوش دهلوي
3. هميشه بهار تاليف اخلاص دهلوي

4. حیات الشعرا تالیف محمد علی خان کشمیری
5. ریاض الشعرا تالیف والد داعستانی
6. فصل ثالث از تذکره تالیف خوشگو
7. مجمع النفایس تالیف سراج الدین علی خان آرزو اکبر آبادی
8. ید بیضا و سرو آزاد و خزانه منوره هرسه تذکره تالیف حضرت ازاد بلگرامی
9. بی نظیر تالیف میر عبد الرءاب دولتا بادی
10. مردم بدیده تالیف شاه عبد الحکیم حاکم لاموری

A copy of extracts from the first part of the work is noticed in Rieu III, p. 977.

The work is noticed by Bland, J.R.A.S., vol. ix., p. 173.

The second *Faṣl* (fol. 261^a), which is of special interest, treats of the following Hindū poets (the names, written in bad red ink, are in most places indistinct or illegible; but an attempt has been made to read them):—

Ajal, or Achal, Dās of Jahānābād, belonged to the Khatrī tribe, and led the life of a devotee, generally in the company of *Darwishes*; fol. 261^b.

Ikhlas Jahānābādī, with his original name Kishan Chand, the son of Ajal Dās and a pupil of Mirzā ‘Abd-ul Gani Beg Qubūl of Kashmīr, and author of the *Tadkirah* entitled همیشه ببار (compiled, A.H. 1136 = A.D. 1723); fol. 261^b.

Anandagi of Bindrāban, versifier of the Hindī work بهارِ بخت; fol. 261^b.

Ulfat, a Kūyath of ‘Azīmābād, with his name Lālā Ujākar Chand, adopted the *takhalluṣ* Gurbat, but subsequently changed it to Ulfat. His poems were revised by Mir Muḥammad ‘Alim Taḥqiq Samarqandī, a man skilled in music and archery, son of Badī‘-ud-Dīn Samarqandī, better known as Mir Matin, and pupil of Mirzā Mūsawī Fiṭrat; fol. 262^a.

Barhaman, with his full name Rāi Chandar Bhān Lāhaurī, son of Dharam Dās, a clerk, and pupil of Mullā ‘Abd-ul Ḥakīm Siyāl Kotī; author of انشاء برعمن and چار چمن (a letter to him by Munir Lāhaurī is quoted); fol. 262^a.

Barhaman, with his name Lālā Jagat Rāi, of Lahore, versed in Arabic and Persian; stated to be residing in the mosque of Lanbān in A.H. 1091 (evidently a mistake for A.H. 1181 = A.D. 1767); fol. 264^b.

Bitakalluf, with his name Lālā Sadānand, the uncle of Lālā Khwushgū the *Tadkirah* writer; originally from Lakhnautī in Sahā-

ranpūr, and in service under Zib Bânû Begam, the wife of Prince Muhammad A'zam Shâh; author of a small *Dinân*, entrusted at the time of his death to Shafiq; fol. 264^b.

Bigam, a Khatri, with his name Bhûpat Râi, the descendant of Panjâbî *Qânûngûs*; fell in love with a Hindû boy named Narâyan Chand, renounced the world and became a disciple of Narâyan Bairâgi; author of *چندر نایک* and stories of the Indian devotees in *Maṣnawîs* (قصص فقراء هند در مثنویات نظم کرده), particularly that of Râm Deo (he was alive in the time of Sulṭân Firâz Shâh); his *Kulliyât* consists of fifteen thousand verses (died, according to Khwushgû, in A.H. 1132 = A.D. 1719); fol. 265^a.

Bâniyah, the *takhalluṣ* of Bhûpat Râi Bâniyah, i.e. grocer, of Kangûh, in Sahâranpūr, who died in A.H. 1139 = A.D. 1726; fol. 265^b.

Bahâr, whose name was Râi U'day Bhân Dihlawî, a pupil of Kishan Chand Ikhlâs; fol. 265^b.

Bidâr, with his name Gulâh Râi, a Khatri of Naushahrâh in the Panjâb; fol. 265^b.

Bidâr, the *takhalluṣ* of Basâwan Râi of 'Azimâbâd and Shâh-jahânâbâd, a pupil of Mazhar Jân Jânân; fol. 266^a.

Tausanî, *takhalluṣ* of Râi Manûhar, son of Launkaran (لونکران), the Râjah of Sânbhar in Akbar's time; known at first, according to Badâ'ûnî, as Muḥammad Manûhar, afterwards given the title of Mirzâ Manûhar; the first Hindû poet whose name became known in Persia, and the only one whose verses were entered by Šâ'ib in his *Bayâḍ*; also mentioned in Taqî Aḥadî's *Tadhkirah*; the eponymous author of Akbar's Manûhar Nagar in Sânbhar; fol. 266^a.

Tâzah, of Dihlî, with his name Lâlî, a pupil of Mîr Muḥammad Afdal Šâbit Ilâhâbâdî; fol. 267^a.

Tamiz, with his name Sri Gûpâl, according to Khwushgû a Barhaman of the Sûraj tribe; well versed in Hindî, and the author of a *Maṣnawî* in praise of Mathrâ; a pupil of Mirzâ Bidil; fol. 267^a.

Hayâ, with his name Lâlû Sheo Râm Dâs, of Akbarâbâd, the second son of Râi Bhaktî Mai, who served under Asad Khân, Wazîr of Aurangzib; a pupil of Mirzâ Bidil, and author of a prose work entitled گلشن بهار ارم in praise of Mathrâ, in the style of the Chahâr Unsur of Mirzâ Bidil; fol. 267^a.

Huzurî, *takhalluṣ* of Gûr Bakhsh [the account here is taken from Khwushgû, No. 690]; fol. 268^b.

Khwushgû, originally called Bindrâban, a Hindû of the Bais tribe of Mathrâ; a pupil of Sirâf-ud-Dîn 'Ali Khân Ârzû and author

of a *Taḳḱirah* dedicated to 'Umdat-ul Mulk Amīr Khān, *taḱḱalluṣ* Anjām; died in 'Azīmābād, A.H. 1170 = A.D. 1756; fol. 269^a.

• Khākīstar, with his name Lālā Sarbsukh Rāi, a Kāyath and brother of Rājā Rām Narāyan Mauzān; fol. 271^a.

Dabīr, *taḱḱalluṣ* of Lālā Daulat Rāi Burhānpūrī, the brother of Lālā Khwushhāl Chānd Farḡat; author of a detailed account of the family of Nawwāb Āṣaf Jāh of Ḥaydarābād and his Amīrs, and a resident there at the time of the writing of this work, and a friend of the author; fol. 271^a.

Dānīsh, with his name Lālā Sūbhā Rām Lakhnawī, a contemporary of the author; was in the service of Rājā Shitāb Rāi Nāzīm of 'Azīmābād as *Piāḱār* of the Parganah Danwār; the elder brother of Khīm Rām, *taḱḱalluṣ* Binīsh, then *Munḡhī* to Mīr Nūr-ul-Ḥasan Khān Bilgrāmī; fol. 271^a.

Dīwānah, *taḱḱalluṣ* of Lālā Sarbsukh Rāi; fol. 271^b.

Dahīn, with his name Rūp Narāyan, uterine brother of the author, and born on Monday 24 Jumādā I., A.H. 1162 = A.D. 1748; the holder of a post under the title of Dūlī Chānd in the court of Amīr-ul-Mamālik Āṣaf-ud-Daulah; his poems were corrected by Āzād and Khān Sāhib Dakā; fol. 271^b.

Sabqat of Lakhnau, with his name Sukhrāj, the descendant of persons holding high posts under 'Umdat-ul-Mulk Asad Khān, the Wazīr of Aurangzīb; well versed in all branches of literature, and pupil of Mirzā Bidil. For some time he held the post of Mīr Sāmān and then that of Dīwān under Asad Ullah Khān, popularly called Nawwāb Auliyā, the cousin of Quṭb-ul-Mulk, the Wazīr of Muḥammad Farrukh Siyar. He accompanied the army of the Amīr-ul-Umarā Sayyid Ḥusayn 'Alī Khān, brother of Quṭb-ul-Mulk, to the Deccan campaigns, and rendered good service. He wrote a versified account of the victory of the Amīr-ul-Umarā over Dā'ud Khān Afgān, in the style of the *Shāh Nāmā*, consisting of about seven hundred verses. In *Shā'bān*, A.H. 1178 = A.D. 1225, the sad news reached Dihlī that he had died in a battle against Rājā Gir-dhar; fol. 271^b.

Shahīd, with his name Bālmakund, a native of Mānikpūr in Lahore, and nephew of Rāi 'Ālam Chānd, the Dīwān of Nawwāb Shujā'-ud-Daulah, Nāzīm of Bengal; fol. 273^a.

Shafīq, with his full name Lachhmī Narāyan, the author of the present work; fol. 273^b.

'Ishrat, with his name جبکش (probably جیش Jay Kishan), a Barhaman of Kashmīr, was in the service of Nawwāb Najm-ud-

Daulah Amir Khân, *takhalluṣ* Anjâm, and Nawwâb Mu'tamin-ud-Daulah Ishâq Khân; Yahyâ Khân, the Diwân, of Muḥammad Shâh's time, made him the *Qânuqâ* of Kashmîr; author of the *Maḡnawî Râm Sitâ*, which Shafiq considers better than that of Masihâ Pânipatî; fol. 277^a.

‘Ashiq, with his name Sheo Râm, of the Panjâb, highly spoken of by Shaykh Nûr-ul-‘Ayn Wâqif of Batâlah in one of his letters to Âzâd; died in A.H. 1179 = A.D. 1765; fol. 277^a.

Farḡat, with his name Lâlâ Khwushhâl Qand Burhânpûrî, the uncle of Lâlâ Daulat Râi Dabîr; died in Burhânpûr, A.H. 1147 = A.D. 1734; fol. 277^b.

Farḡat, *takhalluṣ* of Lâlâ Dhan Râj Burhânpûrî, a Kâyath of the Sakainah tribe, who laboured under a chronic disease, which led someone to point out that the words دائم المرض (chronic) give the *Târîkh* of his birth, expressing the year A.H. 1126 = A.D. 1714; fol. 277^b.

Qudrat, with his name Lâlâ Muḡtâq Râi, a Khatri Hindû, born on the day on which Mirzâ Bidil died, i.e. 4 Şafar, A.H. 1033 = A.D. 1623. In his early age he came to Shâhjahanâbâd, and at the date of this work was living in Bareilly; had a taste for Maḡnawî poems and versified the Mahâbhârat, wrote Ġazals in addition consisting of thirty thousand verses, and Qasîdahs of ten thousand; fol. 277^b.

Lâlah, *takhalluṣ* of Sarûnji (سرونجی), born in Sarûnj, Mâlwah, and brought up in Burhânpûr; a friend of the author; in service under Nawwâb Âsaf Jâh II; fol. 277^b.

Mukhlîs *takhalluṣ* of Râi Anand Râm, the son of Râjah Hardi Râm of Lahore; lived in Shâhjahanâbâd, and was the Wakil of the courts of Nawwâb I’timâd-ud-Daulah Qamar-ud-Dîn Khân (Wazîr of Muḥammad Shâh) and Sayf-ud-Daulah ‘Abd-ur-Şamad Khân (Nâzim of Lahore and Multân); received the title of Râi Râyân; was a pupil of Mirzâ Bidil, and later of Ârzû; was the most eminent of all the Hindû poets, and died in A.H. 1164 = A.D. 1750; his Diwân consists of ten thousand verses; also wrote a story in prose and a preface to a Muraqqa; fol. 278^a.

* Mukhlîs, with his name Anbâ’î Dâs, a native of Lahore; fol. 280^a.

Mauzûn, *takhalluṣ* of Râjah Râm Narâyân, the Sûbahdâr of ‘Azîmâbâd from the time of Nawwâb Mahâbat Jang to the time of Qâsim ‘Alî Khân. In A.H. 1172 = A.D. 1758, when the prince ‘Alî Gauhar advanced on ‘Azîmâbâd, Mauzûn rebelled, and joined Şâdiq ‘Alî Khân alias Mîran (son of Ja’far ‘Alî Khân, Shujâ’-ul-Mulk, the Nâzim of Bengal) in his battles with the prince. In *

A.H. 1174 = A.D. 1760, when Nawwâb 'Alijâh Qâsim 'Alî Khân, son-in-law of Shujâ'-ul-Mulk, became Nâzim of Bengal, he dismissed Mauzûn from the Sûbahdârî, and arrested him. Towards the end of Rabi, II. A.H. 1177 = A.D. 1763, when Qâsim 'Alî Khân was defeated by the English, he took Mauzûn from the fort of Monghyr, where he was imprisoned, and drowned him in the Ganges; fol. 280^b.

Mauzûn, *takhalluṣ* of Râjah Madan Singh Jahânâbâdî, whose original home was Jakûlî in Itâwâ (اٹوا). His ancestors had settled in Shâhjahânâbâd. His father, Jagat Singh, was at first Munshî and afterwards Diwân of Nawwâb Gâzi-ud-Dîn Khân Firûz Jang, and received the *manṣab* of 3000 in the time of Nawwâb Âṣaf Jâh. Mauzûn attached himself to Âṣaf Jâh. He was dismissed in the time of Nawwâb Nizâm-ud-Daulah Nâsir Jang Shâhid, but was re-appointed under Amîr-ul-Mamâlik. After his father's death, Mauzûn received the *manṣab* of 2000, and the title of Râjah from Âmir-ul-Mamâlik, and in the time of Âṣaf Jâh II was raised to the *manṣab* of 3000. He died at the age of forty-nine on 5 Shawwâl, A.H. 1179 = A.D. 1765, of a wound which he received in the battle with the English at Maqhlî Bandar. His compositions consist of Gâzals, Qaṣîdahs, Rubâ'is and short Maḡnawîs; but, the author says, his work needs revision; fol. 281^b.

Maṣhrab Akbarâbâdî, of Râjpût tribe. His name was Bhaurî Singh, but he changed it to Râm Singh. He was a pupil of Muḥammad Muqîm Âzâd Kaṣhmîrî, and adopted both the *takhalluṣ* Maṣhrab and Maṣhrabî. He spent some time in Murâhidâbâd, and at the time of writing this book he was serving with Mirzâ Ḥaydar Beg under Nawwâb Shujâ'-ud-Daulah Nishâpûrî; fol. 283^a.

Munshî, *takhalluṣ* of Lâlâ Fath Chând Burhânpûrî, a Kâyath, and author of poems in imitation of Shaukat Bukhârî; visited by the author in the house of Âzâd; fol. 283^a.

Nudrat, with his name Lâlâ Ḥakîm Chând Thânisari [the account is taken from Khwushgū, which see]; fol. 283^b.

Walî, a Hindu, a Munshî under Dârâ Shikûh; learnt the technicalities of Sûfism from Mullâ Shâh Badakhshî, and accordingly chose the *takhalluṣ* Walî; fol. 284^a.

Wârastah, called Siyâlkotî Mal after the name of his birth-place, Siyâlkot; author of *مصطلحات الشرا* (A.H. 1180 = A.D. 1766, for which year the title forms a chronogram) and of a treatise entitled *جواب شانى* and a *Tadkirah*; settled finally at Derah Gâzi Khân, near Multân, and died there in A.H. 1180 = A.D. 1766; fol. 284^a.

Hindû, with his name Mathrâ Dâs, a resident of Bengal during Shâh Jahân's time; imprisoned by Khân Zamân, Governor of

Bengal, whereupon he sent a *Ġazal* to *Hakim Ruknâ Ma'âli Kâshî*; fol. 285^b.

Hunar, with his name *Gyân Râi*, of a family belonging to *Shâhjahânâbâd*, but born in *Daulatâbâd*, A.H. 1128 = A.D. 1715. His grandfather was the *Diwân* of *Nawwâb Qilij Khân Bahâdur*, the brother-in-law of *Bahâdur Shâh*. His father, at first a chronicler under the *Nawwâb*, was appointed *Munshi* to *Sayyid 'Âlam 'Alî Khân*, the brother's son of *Amîr-ul-Umarâ Husayn 'Alî Khân*, and later on received the post of *Huzûr Nawîsî* حضر نویسی under *Âsaf Jâh*, which rendered him so much to be envied that he was poisoned in A.H. 1142 = A.D. 1729. Hunar was appointed in his father's place eight months later, and continued to enjoy the favour of *Âsaf Jâh*, to whom he addressed several panegyric poems. After his patron's death, he served under *Nawwâb Nizâm-ud-Daulah Shâhid*, and resigned his service in the time of *Amîr-ul-Mamâlik Âsaf-ud-Daulah*, and at the time of writing this book was living in *Aurangâbâd*. His poems were corrected by *Âzâd*. The author added, after the completion of this work, that Hunar died in *Aurangâbâd* on the 9th of *Ramâdân*, A.H. 1190 = A.D. 1770; fol. 285^b.

Written in ordinary Indian *Ta'liq*, with rubrics. A subscription at the end says that one *Subhân Ahmad* had the copy transcribed by the scribes *میر کریمعلی - میر بهادر علی - میر غفیل علی - میر افتخار علی - میر علام حیدر - لاله بدوئی لعل کابته سکینه and میر علی - میر غلام حیدر*.

Dated 5 *Jumâdâ II*, 1204 *Fasli* year.

No. 702.

fol. 331; lines 19; size $12\frac{1}{2} \times 7\frac{3}{4}$; $9\frac{1}{2} \times 5\frac{3}{4}$.

آتشکده

ÂTASHKADAH.

The famous collection of biographies of ancient and modern Persian poets, with extracts from their works, by *Hâjî Luţf 'Alî Beg Isfahânî bin Âqâ Khân*, poetically surnamed *Âdur*.

حاجی لطف علی بیگ اصفهانی المتخلص بآذر بن آتا خان

This copy begins with the following *Bait-i-Surkh*:

در طوف حرم دیدم دی مغیبه میگفت

این خانه باین خوبی آتشکده بیستی

The author, who has been mentioned under No. 400, was born in Isfahân, A.H. 1134 = A.D. 1721. He commenced the work about A.H. 1174 = A.D. 1760. The last date found in this copy (fol. 284*) is A.H. 1187 = A.D. 1773, when عذري, noticed among the poets contemporary with the author, is stated to have died. According to a copy in the British Museum, Add. 16, 727, the latest date, which records the death of Faribî, is A.H. 1193 = A.D. 1779. That poet is not mentioned in our copy. According to Ethé, Bodl. Lib. Catalogue, No. 384, the author was still alive in A.H. 1199 = A.D. 1785. The author of the *Sham' i Anjuman*, p. 65, says that Âḡur died towards the close of the twelfth century, Hijrah.

The *Âtashkadah*, or the 'Fire temple,' consists of two معبر or 'Censers,' subdivided into شعله 'flame,' اخگر 'fire tongue,' شرارة 'sparks,' دروغ 'shine' and پرتو 'rays.'

The notices are arranged under the towns or provinces to which the poets belonged, and in alphabetical order. A detailed account of the work is given in the J.R.A.S., vol. vii, pp. 345-392; and there is an additional notice in vol. ix. p. 51, by N. Bland, who also edited the chapter in "*Âtashkadah*" on the royal and princely poets (London, 1844). Comp. Ethé, Bodl. Lib. Catal., Nos. 384-386, where a complete list of all the biographies is given. See also Rieu, i, p. 375; W. Pertsch, Berlin Cat., p. 624; Sprenger, p. 161; Ethé, India Office Lib. Catal., Nos. 693-694. The work has been lithographed, Calcutta, A.H. 1249, and Bombay, A.H. 1277.

Written in fair Nasta'liq.

The colophon says that the MS. was written for Captain Store (استور). Dated 25th October. 1823.

Scribe: کچیت سنگھ کهنوی.

No. 703.

fol. 182; lines 11; size $8\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3$.

انیس الاحبا

ANIS-UL-AḤIBBÂ.

Biographical notices of Mirzâ Muḥammad Fâkhir Makîn and his pupils.

Author: Mohar La'î Anîs موهن لعل انیس.

Beginning:—

ستایش بيبعد و نيایش لا تعد سخن آفیدنی را که بنغمه کاف و نون
چندین زمزمه کونا کون بر آورده ام *

The poet Makin, whose life forms the main theme of the work, has been noticed under No. 430.

The author, Anis, a pupil of Makin, describes himself on fol. 142^b as a Hindû Kâyath, and son of Râi Tûlâ Râm, Qânûngû of Pargana (Clopâmau, Sarkâr Khayrâbâd. He tells us that, after writing a *Diwân*, he was thinking of collecting poems of Makin's pupils with short biographical notices of them, when he was invited to join the literary circle patronised by Mahârâjah Tiket Râi (d. A.H. 1215 = A.D. 1800), Diwân of Sarfarâz-ud-Daulah Mirzâ Hasan Ridâ Khân, the Nâ'ib of Âsaf-ud-Daulah. He was requested by the Râjah to write a *Tadhkirah* after the model of 'Alî Hâzin. Hence the present composition. It was completed in A.H. 1197 = A.D. 1782, for which the author gives the following chronogram on fol. 181^b:—

این نسخه که رشک باغ بی سعی جلیس
چون ساخت انیس از کل شعر نفیس
سأش ز چمن طراز دانش جستم
فی الفور بگفت این بود باغ انیس

Contents:—

Ibtihâb—Notice on Mirzâ 'Azimâi Iksîr, master of Fâkhir Makin, fol. 7^a.

Path-ul-Bâb—Notice on Fâkhir Makin, fol. 10^b.

Faṣl—Notices on thirty-one Muslim disciples of Makin, beginning with the Emperor Shâh 'Âlam, who adopted the *Takhalluṣ* Âftâb, fol. 28^b.

Fâsilah—Notices on six Hindû disciples of Makin, beginning with *Ḍay* Sûb Sûk Ḍirwân, fol. 114^b.

Ikhlâṭ—Notices on five Muslim pupils of Makin, beginning with Khwâjah Muḥammad Ḥasan, fol. 160^b. (In the index, given at the beginning of the copy, only three names are given.)

Ḥusn-i-Khâtimah—Notices on six Hindû disciples of Makin, beginning with Khwâshhâl Qand 'Irfân, fol. 167^b.

The contents of the work have been described by Sprenger, *Oude Catalogue*, p. 161. See also Rieu, i, p. 376.

Written in careless Nasta'liq.

• Not dated; latter half of the 19th century.

The following note is found on the title page:—

“ررر Tazkirah i Anis

or

Anis ul Ahibba

a History of Literature

(quite modern) by Mohan Lal Anis.

“a rare book

(Sd.) J. H. Blochmann.”

noticed by Sprenger.”

The MS. is worm-eaten in some places.

No. 704.

fol. 252; lines 21; size $13\frac{1}{2} \times 8\frac{1}{2}$; $9\frac{1}{2} \times 6$.

خلاصۃ الکلام

KHULĀṢAT-UL-KALĀM.

A very valuable and rare Persian *Tuḏkirah*, consisting of selections from *Maḡnawis*, with biographical notices of the poets, in two volumes.

Author: Nawwâb Amin-ud-Daulah ‘Aziz-ul-Mulk ‘Alî Ibrâhîm Khân Bahâdur Naṣîr Jang, with the *takhalluṣ* Khallîl.

نواب امین الدولہ عزیز الملک علی ابراہیم خان بہادر نصیر جنگ

المتخلص بہ خلیل •

Beginning:—

تعالی اللہ ما قصر فہمان کوتہ بیان را چہ یازا کہ زبان بحمد و ثناء

متکلم بی زبان توانیم کشود الخ •

The author, a native of Patna, was the chief magistrate of Banâras during the Governorship-general of Warren Hastings, and died, according to the following chronogram by Jur‘at, in A.H. 1208 = A.D. 1793 : لو کہ مآطع دیوان عدالت : See Sprenger, *Oude Catalogue*, p. 180, where the date is wrongly given as A.H. 1008 = A.D. 159. He is the author of several other works, viz., *Gulzâr-i Ibrâhîm* (see No. 707), *Şuḡuf-i Ibrâhîm* (see No. 708), and a history of the Mahratta wars from A.H. 1171 to 1191 = A.D. 1757-1777 (see Rieu, i, p. 328).

The author tells us, in his preface, that from the thirteenth year of the reign of Shâh 'Âlam (A.H. 1173-1221 = A.D. 1759-1806) he contemplated writing the present work, for which he had been long engaged in collecting materials. The work stood still for some time; but was completed in A.H. 1198 = A.D. 1783, under the Wazirate of Âṣaf-ud-Daulah and the Governorship-general of Warren Hastings.

A copy is noticed in Ethé, Bodl. Lib. Catalogue, No. 390. See also Bland, vol. ix, pp. 158-160.

The biographical notices are arranged in alphabetical order. This copy, endorsed as vol. i, comprises the letters from الف to خا. It begins with اسدی طوسی, and, breaking off in the middle of selections from the *Shirin wa Khusrâu* of Amīr Khusrâu, ends with the words تر خورش.

The poets dealt with in this volume are as follows:—

(1) استاد الشعرا حکیم اسدی طوسی:—The statement made in the *Târikh-i Firâhiyah*, and in other *Tadhkirahs*, that Asadī, at the request of Firdausī, completed the *Shâh Nâmah* by adding four thousand verses at the end, according to reliable authorities, as well as the author, is unfounded. Asadī's only composition is the *Gurghâsp Nâmah*, consisting of about thirteen thousand six hundred verses, of which more than nine hundred are quoted here. Asadī died in the reign of Sulṭân Mas'ûd bin Maḥmûd Gâzī; fol. 3^a.

(2) خلیفہ ابراہیم دملوی:—His father, Muḥammad 'Alī, better known as Hâjī Bâlâ-i Badakhshânī, came to India from Turkistân, and Khalfah was born in Shâhjahânâbâd, Dihli A.H. 1087 = A.D. 1676. He became the disciple of Mīr Jalâl-ud-Dīn Husayn Badakhshânī, who was born in India, and was a *Jama'dâr* under Fath Ullah Khân of 'Âlāmgīr's time. He travelled to many cities in India, and finally, at the request of Sa'âdat Khân Burhân-ul Mulk, Sûbahdâr of Lucknow, settled in Lucknow. After Nâdir Shâh's departure from India, he went back to Dihli in A.H. 1160 = A.D. 1747.

He wrote several works on the doctrines and technicalities of Sûfism. At the request of his *Pīr*, he added the seventh *Daftar* to the *Maṣnawī*, left incomplete by Maulânâ Rûmī, and also incorporated an incomplete story of the princes at the end of the sixth *Daftar*. He further added four more *Daftars*, that is to say five in all, to the six of the *Maṣnawī*. His book consists of six thousand verses; fol. 14^b.

(3) عنایت خان آشنا تخلص:—His name was Khwâjah Muḥammad Tâhir, son of Zafar Khân Aḥsan. He wrote an account of the thirty years of Shâh Jahân, which excelled those of Mullâ Ḥamid

and others. Towards the end of his life he went to Kashmîr, and died there in A.H. 1077 = A.D. 1667. His *Kulliyât*, consisting of *Qasîdahs*, *Qit'ahs* and *Gazals*, was seen by the author, and contained seven hundred and ninety-five verses of *Maḡnawîs*; fol. 20^a.

(4) شيخ ركن الدين اوحدى مراعى:—He was a disciple of Shaykh Anḡad-ud Dîn Kirmânî. There are controversies regarding the date of his death. According to Daulat Shâh, he died in A.H. 760 = A.D. 1359; Ārzû and Taqî Husaynî Dikrî fix his death in A.H. 697, = A.D. 1297, in the time of Ġâzân Khân. The real truth is that he flourished in the reign of Argûn Khân bin Abâqâ Khân bin Hûlâkû Khân, and was still alive in the reign of Sultân Abû Sa'îd Bahâdur Khân (d. A.H. 736 = A.D. 1336), of whom he was a panegyrist. He survived the Sultân, and died in A.H. 738 = A.D. 1338. He composed the *Maḡnawî* *جلم جم*, consisting of about four thousand one hundred verses, in A.H. 733 = A.D. 1333. This date of his death (A.H. 738) is given by Jâmi, Wâlîh and the author of the *Nafâ'is-ul Ma'âḡîr*. The author had no copy of the poet's *Maḡnawî* *انىس العاشقين*, at the time of writing, but quotes six hundred and thirty-six verses from his *جلم جم*; fol. 21^b.

(5) اهلئ شیرازى:—He flourished in the time of Shâh Ismâ'îl Safawî, and died in A.H. 942 = A.D. 1535. He wrote the *Maḡnawî* *سعر حال* (in reply to the *مجمع البحرين* of Kâtibî), consisting of more than five hundred and twenty verses; but the author only quotes one hundred and ninety-eight verses from it, and gives extracts (fol. 34^b) from the *Maḡnawî* *شع و پروانه*, which originally consisted of one thousand and one verses; fol. 31^b.

(6) مرزا ابراهيم ادهم تخلص:—Was the son of Mirzâ Raḡî. He came to India during the reign of Shâh Jahân, who gave one of his adopted daughters to the poet in marriage. He died in Dihli in the beginning of Aurangzib's reign; fol. 40^b.

(7) ملا محمد سعيد اشرف تخلص:—Was the son of Mullâ Muḡammad Sâlih Maḡandarânî, the commentator of the *امرل كاتى*. He was a good calligrapher and painter, and came to India in 'Ālamgir's time. He was the daughter's son of Mullâ Muḡammad Taqî Majlisî. He wrote the *Maḡnawî* *تفا و قدر*, in reply to Muḡammad Qulî Salim's *Maḡnawî* of the same name. He died in Monghyr, Bihâr, on his way to Mecca, in A.H. 1116 = A.D. 1704, in the beginning of Farrukh Siyar's reign. [This date, given in figures, is evidently a mistake for 1126 or some other date, as Farrukh Siyar reigned from A.H. 1124–1131 = A.D. 1713–1719.] His *Maḡnawî* consists of four hundred and

four verses, of which two hundred and forty-six are quoted here; fol. 49^b.

(8) سراج الدین علی خان آرزو:—Was the son of Shaykh Husām-ud-Dīn Husām. On the paternal side he was descended from Shaykh Naṣīr-ud-Dīn Chirāg-i Dihlī, and on the maternal, from Shaykh Muḥammad Gauṣ of Gwalīar. His Kulliyāt includes the Maḡnawīs جوش و خروش, the Sāqī Nāmāh, entitled عالم آب, and the Maḡnawī in the metre of Sanā'i Gāznawī, containing about thirty thousand verses in all. After the destruction of Dihlī, he came to Lucknow and attached himself to the service of Nawwāb Shujā'-ud-Daulah; he died in A.H. 1169 = A.D. 1755, and was buried in Dihlī; fol. 54^a.

(9) سید ابو غالب قنדרسکی اصفهانی:—Was the sister's son of Mir Abul Qāsim Qandruskī. No account of him is given in the *Tadhkirahs*. He wrote a poetical account of the exploits of 'Alī down to his death. Nāṣaf, a follower of the Ahl-i Bayt, took possession of that work; and in A.H. 1135 = A.D. 1723 added it to the *Khātimah* of the حملة حیدری, written, but left incomplete, by Mirzā Muḥammad Rafī' Bāqil of India; 56^a.

(10) میرزا محمد رفیع خاں اذن تخلص مشہدی:—Was the brother's son of Mirzā Muḥammad Tāhīr, entitled Wazīr Khān, of 'Ālamgīr' time. He wrote the Maḡnawī حملة حیدری, in the metre and style of the Shāh Nāmāh, consisting of about forty thousand verses. He died in A.H. 1123 = A.D. 1711, in the reign of Babādur Shāh; fol. 61^a.

(11) عیون بیدل موسوم بہ عبد القادر:—Son of Mirzā 'Abd-ul Khālīq. He was born in Akbarābad [probably a mistake for 'Azīmābad—see No. 381] A.H. 1054 = A.D. 1654. He at first adopted the *takhalluṣ* Ramzī, but subsequently changed it to Bidil. He died on the 4th of Ṣafar, A.H. 1130 = A.D. 1718 (but see No. 381, where the date of his death is given as A.H. 1133 = A.D. 1721); fol. 63^b.

(12) شیخ بہاء الدین محمد بہائی عاملی:—Was the son of Shaykh Husayn bin Shaykh 'Abd-us-Samad Jīgī. His compositions are جامع - تشریح الافلاک - شرق الشمسین - در عیلت و حساب - رسالہ اصطربالاب - عباسی در فقہ - کشکول - خلاصۃ الحساب - شیر و شکر and نان و حلوا. He died in Isfahān, A.H. 1030 = A.D. 1621, but was buried in Mashhad by order of Shāh 'Abbās; fol. 112^b.

(13) مرزا محمد سعید حکیم قمی:—Was the son of Hākīm Muḥammad Bāqir. He sometimes used the *takhalluṣ* سعید, and sometimes تنبا. The date of his death could not be ascertained; fol. 115^b.

(14) ملا علی رضوی تجلی تخلص (14):—Originally belonged to Yazd; and came to India during 'Ālamgīr's time. He died in his youth, A.H. 1088 = A.D. 1677. He wrote a short Maḡnawī, entitled معراج الخیال, consisting of two hundred and thirty-seven verses; fol. 118^b.

(15) مرزا افضل ثابت تخلص الکبادی (15):—His grand-father, Mīr Diyā-ud Dīn Ḥusayn Badakhshānī, entitled اسلام خان and having the takhallus Wālā, was a noble of 'Ālamgīr's time. He died in A.H. 1152 = A.D. 1739; fol. 120^b.

(16) خواجه حسین ثنائی تخلص خراسانی (16):—He came to India during Akbar's time. The date of his death could not be ascertained, but his tomb is in Lāhaur. The present writer saw his Kulliyāt, and found there only one incomplete Maḡnawī; fol. 123^b.

(17) مرزا جعفر قزوینی مخاطب به آصفخان (17):—Adopted the takhallus Ja'far and Ja'fari. In his youth he came to India, and through the influence of his uncle, Mīrzā Giyās-ud-Dīn, entitled Āṣaf Khān, the father of Nūr Jahān Begam, was attached to the service of the Emperor Akbar. He rose to high distinction during the reigns of Akbar and Jahāngīr, and died in A.H. 1021 = A.D. 1612. He wrote the Maḡnawī شیرین و خسرو, consisting of two thousand, two hundred and sixty verses, of which six hundred and thirty-three are quoted here; fol. 103^b.

(18) ملا جامی (18):—He died at the age of eighty years, four months and twenty-five days on Friday, 18 Muḥarram, A.H. 898 = A.D. 1492. He composed fifty-four books, including four Dīwāns, seven Maḡnawīs (منفویات سبعة) and one Maḡnawī in praise of the Ka'bah; fol. 138^b.

(19) سید مولانا حسینی سادات حسینی تخلص (19):—The versified questions of the گلشن راز, to which Shaykh Maḥmūd Shabistārī wrote a reply, are of his composition. His other works are: - کنز الرموز - سی نامه - صراط المستقیم and روح الارواح - زاد المسافرين - طرب المجالس - نزهة الارواح. He died in Herat, A.H. 718 = A.D. 1318; fol. 218^b.

(20) خواجه حافظ شیرازی (20):—He died, according to Nafaḥāt, in A.H. 792 = A.D. 1389, but according to others in A.H. 791; fol. 224^a.

(21) حمید الدین لاموری (21):—He made a versified abridgment, in thirty-two Hikāyāt, of Nakḥshabī's Tūṭī Nāmah, which was written in prose, and consisted of fifty-two Hikāyāt; fol. 227^a.

(22) خسرو تخلص دهلوی (22):—Besides the extracts from the poet's Khamsah, the author has given extracts from three other Maḡnawīs of the poet, but he had no copy of the Tuḡlaq Nāmah at the time of writing; fol. 229^a.

This volume breaks off in the middle of the extracts from the

خسرو شيرين, while the following volume opens with *Tuğrâ-i Mashhadî* under the letter ط. The accounts of the poets under the letters دال to فاد, with the extracts from the three *Maṣnawîs* of *Khusrâu*, referred to by the author, are wanting.

No. 705.

fol. 519; lines and size the same as above.

This copy of the *Khulâṣat-ul-Kalâm*, endorsed as vol. ii, comprises the letters from ط to ف, beginning with ملا طغرای مشہدی and ending with دالی استرآبادی. The portion comprising the letters دال to فاد is wanting.

Beginning:—

ملا طغرای مشہدی - طغرای منشور سخفوری و سر لوح دیوان نکند
بروزی الم *

The poets noticed in this volume are the following:—

(23) ملا طغرای مشہدی (23): He came to India during the reign of Juhângir, and spent his last days in Kashmîr, where he died. He sometimes adopted the *takhallus* شیفند. He wrote a *Maṣnawî* in praise of Kashmîr in imitation of Zulfâli, and a *ṣaṭî* نامه in the style of Mullâ Zuhûrî; fol. 1^b.

(24) ملا ظہوری تبریزی (24): He received the title of ملک الشعرا from Burhân Nizâm Shâh, who liberally rewarded the poet for his *ṣaṭî* نامه, consisting of four thousand verses, to which five hundred verses were subsequently added; fol. 22^a.

(25) شمس الدین محمد عصار تبریزی (25): His *Maṣnawî*, entitled *Ṣaṭat-ul-Ash'âr* and others; but it is full of defects, and most probably his biographers have formed such a high opinion of the poet on the strength of the stories that the poet has narrated in the first half of the *Maṣnawî*. The total number of verses is five thousand, one hundred and twenty. He died, A.H. 784 = A.D. 1382; fol. 42^a.

(26) مولانا عارفی (26): He wrote *ṣaṭî* نامه, consisting of *Gazals* and *Muqatta'ât*, which he dedicated to Khwâjah Giyâs-ud Dîn. He also composed the *Maṣnawî* گوی و چوگان in A.H. 842 = A.D. 1438, consisting of five hundred and ten verses; fol. 55^a.

(27) علی سرہندی ناصر علی نام (27): Besides the *Maṣnawî*, entitled دلکش, written in the style of Zulfâli's *ایاز و محمود*, he wrote another

Maḡnawī in different metres. He died at the age of sixty; and the date of his death is expressed by the chronogram **اکا علی بعالم معنی رنت**, composed by **Mirzā Afdal Sarkhwash**; fol. 56^b.

(28) **ملا عرفی شیرازی**: He got access to 'Abd-ur Raḥim Khān Khānān through **Mir Abul Faṭḥ Gilānī**. He was poisoned at the age of thirty-six; fol. 61^b.

(29) **عبد الجلیل واسطی بلگرامی**: He was born in **Bilgrām**, A.H. 1071 = A.D. 1661; versified the Arabic, Persian, Turkī and Hindī Dictionary **جواهر کلام**; adopted the *takhalluṣ* **عبد الجلیل واسطی**; and **طرازی**. Besides the **Maḡnawī** quoted, he composed other **Maḡnawīs**; but except for a few verses the author had no access to them. He died in **Dihlī**, A.H. 1138 = A.D. 1726, and was buried in **Bilgrām**; fol. 65^a.

(30) **شیخ عطار**: His original name was **Farīd-ud-Dīn**. He was born in A.H. 513 = A.D. 1119, during the reign of **Sultān Sanjar Saljūqī**, and lived for one hundred and fourteen years. He died, according to some, in A.H. 627 = A.D. 1220 and, according to others, in A.H. 612 = A.D. 1215, A.H. 632 = A.D. 1234, and A.H. 619 = A.D. 1222; but the first date seems to be correct. Besides the **Maḡnawī**, his poetical compositions consist of forty-four thousand verses; and according to the author of the **Haft Iqlīm** he wrote forty-two poetical treatises, of which the following are some: **خسرو - جواهر نامه - ولد نامه - وصلت نامه - گل و هرمز - مصیبت نامه - الهی نامه - اسرار نامه - مظهر العجايب - نامه اشتر نامه - بلبل نامه - منطق الطیر - جواهر الذات - مختار نامه - حیدر نامه - سیاه نامه** and **پند نامه** عرف **بیر نامه**; fol. 70^a.

(31) **غنیمت اسمش محمد اکرم**: Was born in the **Panjāb**; his **Maḡnawī**, entitled **نیرنگ عشق** and consisting of one thousand and five hundred verses, was completed in A.H. 1096 = A.D. 1684. The date of his death could not be ascertained; fol. 88^a.

(32) **میر شمس الدین فقیر تخلصی**: Was born in **Shāhjahānābād**, A.H. 1150 = A.D. 1737; was a contemporary of the author; on his return from pilgrimage, he died near **Muscut**. His **Dīwān**, consisting only of **Gazals**, contains about seven thousand verses; while in his **Khamsah** there are more than six thousand verses, of which the **Khamsah** alone contains three thousand and thirty-three; fol. 97^a.

(33) **حکیم فردوسی طوسی**:—His **Maḡnawī** consists of six thousand and three verses, of which the author gives one thousand four hundred. The correct date of his death is A.H. 415 = A.D. 1024; fol. 118^b.

(34) **نضر الدین اسمعد چرجانی**:—Was a courtier of **Sultān Maḡmūd**

bin Malik Shâh Saljûqî, who reigned from A.H. 511-525 = A.D. 1117-1131. Muḥammad 'Afi says that, besides the Maḡnawî ونبی ورامین, he has not seen any other verse of the poet. According to Ârzû, the Maḡnawî consists of ten thousand verses, and those who ascribe it to Nizâmî 'Arûdî or Nizâmî Samarqandî are wrong. 'Alî Qulî Khân says that he has perused the Maḡnawî from the beginning to the end, and that it contains about six thousand verses, of which he at first extracted three thousand verses, but afterwards reduced them to seven hundred, and it is these that the author quotes in his work; fol. 135^b.

(35) شیخ ابر الفیض فیضی و فیاضی :—His father, Shaykh Mubârak, died in Lâhaur, A.H. 1001 = A.D. 1593, leaving six sons, the first of whom was Faydî; the second, Abul Faḍl; the third, Abul Khayr; the fourth, Abul Barakât; the fifth, Abul Amin; and the sixth, Abul Hasan. The author had no copy of the poet's *Khamsah* at the time of writing, but gives an extract from the Nal Daman; fol. 144^b.

(36) ملا فوقی فوق الدین نام :—Was a native of Yazd, and came to India during the time of 'Âlamgîr. He excelled all others in writing satire and obscene verse. The author gives extracts from his Maḡnawîs, one of which comprises three hundred and seventy-two verses, and the other, two hundred and four verses; fol. 168^a.

(37) حاجی محمد جان قدسی. تخلص مشہدی :—After performing a pilgrimage in his youth, he came to India, A.H. 1042 = A.D. 1635; and received the title of ملک الشعرا from Shâh Jahân. His *غفر نامہ* consists of eight thousand verses. He died in A.H. 1056 = A.D. 1646; fol. 172^a.

(38) گونا بادی :—Better known as میرزا قاسم قاسمی تخلص (38) son of Mir Sayyid Janâbadi. He was a pupil of Ġiyâṣ-ud-Din Maṣṣûr Shîrâzî, and a contemporary of Mullâ 'Alî Qûshjî, with whom he held discussions in the presence of Mirzâ Ulugh Beg. He composed the following Maḡnawî poems in imitation of Nizâmî's *Khamsah* :—شاعرخ نامہ, containing five thousand verses; شاعنشاء نامہ, of four thousand, five hundred verses; لیلی مجنون, of three thousand verses; شیرین و خسرو, of two thousand, five hundred verses; زبده الاشعار, containing four thousand, five hundred verses, and a صافی نامہ. He presented all his compositions to Akbar, and was liberally rewarded; fol. 201^a.

(39) ملا کاتبی نیشا پوری (see No. 171) :—He wrote a *Khamsah*. The date of his death is A.H. 838 = A.D. 1434; fol. 209^a.

(40) ابوالعالم کلیم (see No. 292) :—His Shâh Nâmah, in which he

gives a detailed account of ten years of *Shah Jahān's* reign, consists of fourteen thousand, nine hundred and forty-eight verses, of which two thousand, three hundred and seventy-six verses are quoted; fol. 218^a.

(41) کریم تخلص اسمش محمد کاظم :—Was a native of Persia; came to India during the time of *Ālamgir*, and made acquaintance with *Ni'mat Khān 'Alī*. The author had seen the poet's ten *Magnawis*, entitled *عشرة مبشرة*, containing about one thousand verses; fol. 256^a.

(42) مسیح پانی پتی مسی بعد الله :—Was a native of *Pānīpat* in India, and the companion of *Shaydā*; he wrote a versified translation of the *Ramāyana* in four thousand verses; fol. 263^b.

(43) محمد محمود مسکین تخلص اسفرنزی :—The author had seen two *Magnawis* of the poet; viz (1) *میر و نگار*, consisting of one thousand, five hundred and sixty verses, and completed in A.H. 696 = A.D. 1296, and (2) *کنز العارفین*, of which he had a defective copy of about six hundred verses; 267^b.

(44) میر قمرالدین عنت تخلص دهلوی (see No. 418):—The author saw him in *Murshidābād*, A.H. 1195 = A.D. 1781. He wrote a *خمسه*. An extract of his *Magnawī*, entitled *بهار و خزان*, which contains two hundred and seventy-one verses, is given; fol. 268^b.

(45) منیر تخلص اسمش ملا ابوالبرکات :—Was born in *Lāhaur*, A.H. 1019 = A.D. 1610, in the reign of *Jahāngīr*. His father, *Mullā 'Abd-ul-Jalīl bin Abū Ishāq Lāhaurī*, wrote a beautiful hand, and was engaged by *Akbar* to write the draft of *Abul Faḍl's Akbar Nāmah*. Of his *Magnawis*, the one entitled *چار گوهر* consists of four *Sur*; viz. ساز و برگ در صفت برگ پان و دیگر (2) آب و رنگ در تعریف باغات اکبر آباد (1) نور و صفا در ستایش حوض و مسجد (3) تعایف که مخصوص بهندوستان است (4) درد و الم معنوی بر حالات عشق. The author had only the *Magnawī* of the poet, entitled *مظہر کل*, which consisted of nine hundred and seventy-seven verses, and which the poet wrote in the course of his journey to Bengal in the company of *Sayf Khān*; fol. 287^a.

(46) ملا عکبزی :—Was a native of Persia, and a contemporary of *Jāmi*. He wrote a *خمسه* in imitation of *Nizāmī*, and his *لیلی و مجنون*, consisting of two thousand and ninety-two verses, is an excellent composition; fol. 291^a.

(47) میری تخلص اسمش میر مید علی :—Was a native of *Jabal-Āmul*; his father, *Sayyid Mas'ūd*, died in *Isfahān*; he received the title of *ملک الشعرا* from *Sulṭān Husayn Safawī*; he adopted the *takhallus* *Mihri*, but sometimes *Sayyid*. The author had seen only

the *Maghawī* of the poet, entitled *سرایلی ملا مهری*, containing a small number of verses; fol. 308^b.

(48) *عسیم کاشی اسمش حکیم رکن الدین مسعود* (see No. 320): He wrote the *Maghawī* و *قدر*, containing fifty-five verses; fol. 310^a.

(49) *مولوی جلال الدین رومی* (see No. 59): His *Maghawī* consists of about forty-eight thousand verses; fol. 311^a.

(50) *شیخ نظامی ابن یوسف بن مرید* (see No. 37): His *Khamsah* consists of twenty-eight thousand verses; fol. 339^b.

(51) *ملا ناظم غروی* (see No. 336): He wrote that excellent *Maghawī* و *زلیخا* | یوسف و | Space left blank for number of verses; fol. 417^a.

(52) *میر نجات مرحوم اسمش میر عبد العال* (see No. 379): Was on intimate terms with the author. He composed the *Maghawī* و *کل* : کشفی : fol. 429^a.

(53) *مرزا طاهر زحید* : There is nothing written but the name—neither biographical notice, nor extracts; but see No. 366, where his two *Maghawīs* are mentioned.] : fol. 430^b.

(54) *ملا وحشی بافقی یزدی* (see No. 245): Of all his *Maghawīs*, the *فرهاد* و *شرین* is the best; he had intended to write a *Khamsah*, but could not carry out the plan. He died of cholera, A.H. 991 = A.D. 1583; fol. 447^a.

(55) *واعظ اسم شریفش مرزا محمد رفیع* : Originally belonged to Qazwin; was the grandson of Mullâ Fath Ullah Qazwini; the *Diwân* of his *Gazals* and *Qasidahs* consist of about five thousand verses; his prose work, entitled *ابواب الجنان*, contains the traditions of the *Imâms*. He came to India during the reign of *Shâh Jahân*; his *Maghawī*, consisting of three hundred and forty-four verses, contains an account of the battle between *Shâh Abbâs II* and *Îslâm Khân*; fol. 461^a.

(56) *ملا هاتفی جامی نامش عبد الله* (see No. 222): He undertook to write a poetical account of the exploits of *Shâh Ismâ'il*, but died (A.H. 927 = A.D. 1521) soon after writing about one thousand verses; fol. 463^b.

(57) *ملا بدرالدین دلالی تخلص استرآبادی* (see No. 228): Besides the *Diwân*, consisting of *Gazals*, he left *درویش شاه* و *مثنوی صفات* - *ترجہ چیل حدیث* and *لیلی و معجون* - *العاشقین* : fol. 491^a.

(58) *میر یحیی کاشی* (see No. 331): He died in A.H. 1074 = A.D. 1664. The author saw his *Kulliyât*, consisting of twelve thousand verses, the number of the verses of his *Maghawīs* being four thousand, five hundred and eighty-three; fol. 500^a.

Both volumes are written by the same scribe in legible Nasta'liq, with rubrics.

Not dated; first half of the 19th century.

No. 706.

fol. 79; lines 13; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3\frac{1}{2}$.

THE SAME.

Another copy of 'Ali Ibrâhîm Khân's *Khulâsat-ul-Kalâm*, without the poetical extracts. The biographies are the same as in the preceding copy.

Beginning, as in the preceding copy.

The notice on *Khusrâu* in vol. i, fol. 220^a, of the preceding copy is found here on fol. 23^a; and the first notice in vol. ii of the preceding copy begins here on fol. 43^b.

The notices of the poets treated under the letters *دال* to *ماد* and the remaining notices under *خ*, which are not in the preceding copy, are found here on foll. 23^b-43^b.

A list of the contents is given at the end of the copy.

Written in ordinary Indian Ta'liq.

Not dated; apparently 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Sayyid Khwurrâhid Nawwâb are found at the beginning and end of the copy.

No. 707.

fol. 336; lines 13; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 4$.

گلزار ابراهیم

GULZÂR-I-IBRÂHÎM.

A Persian *Tadhkirah* of *Rakhtah* poets, with specimens of their compositions.

Author: 'Ali Ibrâhîm Khân علی ابراهیم خان

Beginning:—

رعنائی کلام محمد (بعحمد read) متکلمی است کہ انجالی
(انجالی read) سخنان روح پرور را بمدرسه جان در قالب زبان انواع
انسان بخته •

The author, whose two other biographical works, خلاصۃ الکلام and مصنف ابراهیم, have been noticed in this catalogue, (Nos. 704 and 708), tells us in the preface to this work that, after completing the *Tadkirahs* of Persian poets, he was requested by some of his friends to write a biographical dictionary of the Rekhtah poets. Hence the present composition. He completed it in A.H. 1198, corresponding to A.D. 1784, during the reign of Shāh 'Alām. under the Wuzirate of Āṣaf-ud-Daulah and the Governorship-general of Warren Hastings.

The work contains notices of about 300 poets, arranged in alphabetical order. It begins with انتاب and ends with یاسی. The main text is preceded by a short *Maghawī*, beginning thus:—

خدایوندا کہوں کیا میں زبانی
کہلا ہے تاج پر (پہ read) سب راز فہانی

In conclusion, there is a very short account of Amīr Khusrāu, with some specimens of his Hindī poems, after which there is added a *Maghawī* of Mir Taqī.

See Sprenger, *Oude Catalogue*, p. 180; and Garcin de Tassy, *Histoire de la Littérature Hindoui*, vol. i, p., x., *Auteurs Hindoustanis*, p. 28.

Written in ordinary Indian *Ta'liq*, within coloured borders. The copy is full of clerical errors.

Dated, Du'lqa'd, A.H. 1220.

No. 708.

fol. 656; lines 21; size 14 × 9; 10 × 5½.

مصنف ابراهیم

SUHUF-I-IBRĀHĪM.

A very extensive biographical dictionary of ancient and modern poets, arranged in alphabetical order.

Author: 'Alī Ibrāhīm Khān علی ابراهیم خان.

Beginning:—

مصنف ابراهیم طبع سلیم تلفظ بحد و ثقی حضرت باریست

عزاسہ •

The author, who has been mentioned in connection with his other *Tadkirah* خلاصۃ الکلام (No. 704), to which he refers in the preface

to the present work, fol. 2^a, says that he based it on seventy-two ancient and modern works. He composed it at Banâras, during the reign of Shâh 'Âlam, in A.H. 1205 = A.D. 1790, which date is expressed by the chronogram **نفع بغش زمانه**, fol. 2^a. The notices are arranged in alphabetical order, beginning with **شیخ ابو برید بسطامی**.

The MS. is an incomplete one, and breaks off with 'Urfi Shîrâzî, under the letter ع. The last folio, containing the notice of Mirzâ Fath Ullah Janâb, should be placed after fol. 210^b.

The rubrics giving the names of poets are omitted in several places. A copy of the work, with a complete list of the poets, is noticed in W. Pertesch, Berlin Catalogue, No. 663. In it several names, found in our copy, are wanting.

Written in fair Nasta'liq, within coloured ruled borders.

Not dated, latter half of the 19th century.

No. 709.

foli 78; lines 15; size $9\frac{1}{4} \times 6$; $7\frac{1}{2} \times 3\frac{1}{2}$.

بقدر ثریا

'IQD-I ŞURAYYÂ.

Biographical notices of Persian poets who flourished, chiefly in India, from the time of Muḥammad Shâh (A.H. 1131-1161 = A.D. 1718-1748) to the reign of Shâh 'Âlam (A.H. 1173-1221 = A.D. 1759-1806).

Author: Gulâm Hamadâni, poetically surnamed Muḥaffî bin Walî Muḥammad bin Darwish Muḥammad **غلام محمدانی المتخلص به مصحفی بن ولی محمد بن درویش محمد**.

Beginning:—

ازل که زبان سلسله جنبانی کرد الخ *

Muḥaffî, an eminent Urdû poet of Hindûstân, belonged to a noble family of Amroha in Murâdâbâd. He was born in Lucknow, and came to Dihli in A.H. 1190 = A.D. 1776, where he spent his days in the study of Rekhtah poetry, and in holding discussions with the best poets of the place. He finally settled in Lucknow, where he died. He was well-versed in Arabic and Persian, and made himself acquainted with the various branches of Muhammadian literature. In his **تذکرہ فارسی** (see No. 711); composed in A.H. 1236 = A.D. 1820,

he says (fol. 97^b) that he was then about eighty years of age. He must have been born, then, about A.H. 1156 = A.D. 1743. On fol. 96^b of that work he refers to his work *مجمع الفوائد*, and says that he had made up his mind to write an Arabic *Diwân*, and had written some Arabic *Gazals*, comprising one *Juz* and one or two *Qasîdahs* in praise of the Prophet: but unfortunately they were destroyed by rain. He also wrote a treatise on prosody, entitled *خلاصة العروض*, and a work on Persian idioms called *مفيد الشعرا*. On fol. 65^a of his *تذكرة فارسی* (No. 711), he mentions the following works as previously composed by him:—Two Persian *Diwâns*, one (then incomplete) in answer to *Nazîrî Nishâpûrî*, and the other containing original poems; three *Urdû Diwâns*; two Persian and Hindi *Tadkirahs* *فارسی* دو تذکره فارسی و هندی; a part of a *Shâh Nâmah* (incomplete), brought down to the genealogy of *Shâh 'Âlam*; an *Urdû Diwân*; and a rough copy of a Persian *Diwân*, in the style of *Jalâl Asir* and *Nâsir 'Alî*.

Sprenger (who mentions a copy of this work), on the authority of the *Gulshan-i Bikhâr* (composed, A.H. 1248–1250 = A.D. 1832–1834), says (p. 182) that *Muṣṣaffî* died about A.H. 1243 = A.D. 1828. In our copy of that work we are told that the poet died about ten years before its composition. The author of the *Natâ'ij-ül-Afkâr*, p. 420, places *Muṣṣaffî's* death about A.H. 1250 = A.D. 1834. See *Garcin de Tassy, Littérature Hindoui*, vol. i, p. 373.

In the preface, the author tells us that he wrote this *Tadkirah* at the suggestion of the celebrated poet, *Mirzâ Qatîl*, in A.H. 1199 = A.D. 1784, for which the words *زهی باغ باغفا* form a chronogram.

The notices, 133 in number, are arranged in alphabetical order. The first poet mentioned is *انجب* and the last *یوسف*.

Written in ordinary Indian *Ta'liq*, at the request of *منشی شیو* *نوابین*, in the house of *Mirzâ Jangli*.

The name of the scribe is illegible.

Dated, Lucknow, 24 *Dulqa'd*, A.H. 1244.

No. 710.

fol. 74 : lines 21 ; size $14\frac{1}{2} \times 8\frac{1}{2}$; $10\frac{1}{2} \times 5$.

تذکرہ ہندی

TADKIRAH-I HINDI.

A biographical dictionary of Urdû poets, with extracts from their works.

Author: Gulâm Hamadâni, poetically surnamed Mushaffi علامہ حمدانی المتخلص بہ مصحفی (see No. 709).

Beginning:—

• نیکوترین تذکرہ کہ غنچہ دہلی ارباب سخن را بہتراز نسیم تقدیر
• بشگفتن در آرد انہم

The author wrote the present work at the request of his pupil, Mustahsan Khaliq مستحسن خلیق, treating of the Rekhtah poets who flourished from the time of Muhammad Shâh (A.H. 1131–1161 = A.D. 1719–1748) down to the author's time, giving particular attention to the biographies of those contemporaries with whom he was acquainted.

The date of completion of the work, given at the end, is A.H. 1209 = A.D. 1794.

The work ends with biographical notices of some female poets.

Written in fair Ta'liq.

Dated, 2 Safar, A.H. 1238.

Scribe: محمد علی بیگ.

No. 711.

fol. 131 ; lines 21 ; size $14\frac{1}{2} \times 8\frac{1}{2}$; $10\frac{1}{2} \times 5$.

تذکرہ فارسی

TADKIRAH-I FÂRSI.

Biographical notices of modern Persian and Urdû poets of India, with extracts from their works.

Author: Mushaffi.

Beginning:—

• ای قلم از کار زنتہ بیا در معرکہ مردان کہ این : زم بزم آخر است

For particulars of the author and his works, see No. 709.

The biographical notices are written in Persian, but the poetical extracts consist mostly of Urdû poems and verses. Specimens of Persian poetical compositions are rare. From his own compositions the author quotes a fairly large number of Persian verses. The notices are arranged in alphabetical order, beginning with Amin-ud-Daulah Mu'in-ul Mulk Amir, and ending with Mir Ahmad Yâr.

The date of completion, A.H. 1236 = A.D. 1821, is expressed by several chronograms at the end.

Written in fair Ta'liq.

Dated, A.H. 1237.

Scribe: Ramadân Beg Tapân.

No. 712.

fol. 257: lines 25; size $12\frac{1}{2} \times 8\frac{1}{2}$; $9 \times 5\frac{1}{2}$.

خلاصۃ الافکار

KHULÂŞAT-UL-AFKÂR.

Biographical notices of ancient and modern poets, with copious extracts from their works.

Author: Abû Tâlib bin Muḥammad Isfahânî محمد بن ابوطالب اصفهانی.

Beginning: -

آلای منثور سپاس و ستایش باستحقاق نثار دامن کبریاى ناظمی
تواند بود النعم *

The author, who has been mentioned in connection with his *Siyer Tâlibi* (see No. 627), says in the preface to the present work that he commenced it in A.H. 1206 = A.D. 1791, at the age of forty, and completed it, according to the chronogram گل بیدار و گنج بی رنج in A.H. 1207 = A.D. 1791. A full account of the work, and an abstract, of the preface, are given by Bland in the J.R.A.S., vol. ix. pp. 153-158. See also Sprenger, p. 163; Elliot, History of India, vol. viii., p. 298; Ethé, Bodl. Lib. Catalogue, No. 391, where a complete list of 494 poets is given; Ethé, Ind. Office Lib. Catalogue, No. 696; Rieu, i. p. 378.

The work is divided into a *Muqaddimah*, twenty-eight *Ḥadiqahs*, one *Ḍail* and a *Khâtimah*.

The *Da'il*, giving specimens of 159 poets, begins on fol. 227^a; and the *Khâtimah*, with twenty-three more poets, begins on fol. 233^a.

The original work is followed by:—

1. A treatise on ethics رسالة در علم اخلاق, fol. 249^b;
2. A treatise on music در مصطلحات موسیقی, fol. 251^a; and it ends with specimens of mixed Arabic and Persian poems and some Hindi verses.

Written in minute Ta'liq.

Not dated, 19th century.

No. 713.

fol. 223 (pp. 445): lines 25; size 15 x 9; 12 x 6½.

معزن الغرائب

MAKHZAN-UL-GARĀ'IB.

A biographical dictionary of ancient and modern Persian poets, complete in two volumes.

Author: Aḥmad 'Alī Hāshimī of Sandilāh, son of Shaykh Gulām Muḥammad ibn Manlavī Muḥammad Ḥājī.

احمد علي هاشمي سنديله ولد شيخ غلام محمد ابن مولوي محمد

حاجي . *

Beginning:—

گوهر الفاظ فصاحت بنیان ولای معانی بلائت توامان شایسته رشته

حمد خداوندیست آنم *

Sprenger, *Oude Catalogue*, p. 146, wrongly states that the author dedicated the work to Nawwāb Sādar Jang, who died in A.H. 1167 = A.D. 1753; and Dr. Ethé, *Bodl. Lib. Catalogue*, No. 395, while pointing out this mistake, remarks that Sprenger "seems to have misunderstood the preface." Curiously, Dr. Ethé himself commits a blunder in holding that the author's father was a son of Faḍīlat. The word *faḍīlat* (*ma'ātib*), occurring before the name of Shaykh Gulām Muḥammad's father: فضیلت مآب is only an epithet in praise of Muḥammad Ḥājī, meaning "repository of learning."

We are told in the preface that, at the time of writing the work, the author was in his fifty-fifth year. Later, in noticing the life of

Gulām Fakhr-ud-Dīn Khān Hayrat, p. 221; he mentions A.H. 1217 = A.D. 1802 as the current year. If he also wrote the preface in that year, he must have been born in A.H. 1162 = A.D. 1748. The date of completion of the work, however, as expressed by the following chronogram at the end, is A.H. 1218 = A.D. 1803.

این تذکره از لطف قدیر قیوم
گردود به معزن انوارب موسوم
تاریخ تمامیش مرا شد در خواب
ختم صحف از عتف نبیی معلوم

The words ختم صحف are equal to 1218.

The author says that, from the thirteenth or fourteenth year of his age, he had devoted himself to the study of poetry; but as he was ignorant of the idioms and phrases of the Persian language, he could not appreciate its beauty. His father's unfavourable circumstances compelled him to leave the paternal roof at an early age. After encountering a series of difficulties, he succeeded in introducing himself to Nawwāb 'Izzat-ud-Daulah Mirzā Hasan Suhrāb Jang, son of Mirzā Muhammad Muhsin the elder brother of Nawwāb Sardar Jang. Suhrāb Jang recommended the author to Nawwāb Dulfagār-ud-Daulah Mirzā Najaf Khān Bahādur Ġālib Jang Husaynī (d. A.H. 1196 = A.D. 1782), through whose influence he was enrolled in the *risālah* of Shāh 'Ālam. After the death of Dulfagār-ud-Daulah, which was followed by anarchy and a massacre of the inhabitants of Dillī, the author began to associate closely with learned men from Khurāsān, Irāq and Fārs, and thus acquired a clear knowledge of the idioms and phrases of Persian. He then resolved upon collecting and making a clean copy of poems and verses of eminent Persian poets, which he had written on separate sheets. In this project, he says, he received encouragement from his master, Mirzā Muhammad Hasan Qatil, d. A.H. 1233 = A.D. 1817 (see No. 434), who suggested his writing the work in the form of a *Tadhkirah*, arranging the names in alphabetical order.

The author quotes the following works as his sources—

1. تذکره ملا عوفی.
2. تذکره دولت شاه سمرقندی.
3. تذکره مجالس العشاق.
4. تذکره میرزا محمد.
5. تذکره ملا عبد الرحمن جامی.
6. تذکره امیر علی شیر.
7. علی صائب تبریزی.
8. تذکره سام میرزا.
9. تذکره نقایس الصائر میر علاء الدوله.
10. تاریخ شیخ عبد القادر بدایونی.
11. طبقات اکبری.
12. مجمع النفایس.
13. تذکره محمد تقی اوحدی مسمی بکعبه عرفان.
14. تاریخ ضیاء الدین برنی فیروز شاهی.

14. تذکرہ ملا نصیر (read ظہیر) نصر آبادی. 15. تذکرہ میر علاء الدولہ. 16. تذکرہ النسا (probably a mistake for النسا), کتاب مفت اقلیم, also called جواهر المعانی by Fathrī; see Rieu i, p. 366, and Sprenger, Oude Catalogue, p. 9). 17. تذکرہ لذت النسا. 18. تذکرہ شیر خان افغان. 19. بیاض میروا معز. 20. بیاض محمد دنا شکوہ. 21. فطرت موسوی خان موسوم بہ گلزار فطرت. 22. تذکرہ المعاصرین شیخ محمد علی حزین. 23. بیاض محمد اکبر ابن اورنگ زیب. تذکرہ علی قلی خان.

The entire work contains 3148 notices, a complete list of which is given in Ethé, Bodl. Lib. Catalogue, No 395.

The present (first) volume ends with the account of صفی الدین تبریزی.

No. 714.

fol. 292 (pp. 446-1030); lines and size same as above.

Continuation of the preceding copy. It begins with مولانا صدر یوسف بیگ بخارائی and ends with الدین الخجندی.

Both volumes are written by one scribe, in ordinary Nasta'liq.

Dated, Monday, 11th Shawwāl, A.H. 1224, i.e. five years after composition. The colophon runs thus:—

تذکرہ مخزن الغرائب من تالیف مجمع کمالات صوری و معنوی
و مذبح علوم دینی و دنیوی شینم احمد علی خان سندیلوی دام انضاله
یروز دوشنبه تاریخ یازدهم شهر شوال سنه ۱۲۲۴ هجری بخط احقر العباد
بنده ایسری پرشاد قوم گدیده صورت اتمام یافت *

No. 715.

fol. 102; lines 15; size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3\frac{1}{2}$.

سفینه ہندی

SAFĪNAH-I-HINDĪ.

Biographical notices of Persian poets who flourished in India during the author's time, commencing from the accession of Shāh 'Ālam (A.H. 1173 = A.D. 1759) to A.H. 1219 = A.D. 1804, the year in which the work was completed.

Author: Bhagwān Dās Hindī بیگوان داس ہندی.

Beginning :—

حمد و سپاس آنریدگاری را رواست که سخن سنجان اسرار قدرت
عالم را از پرده غیب بشهرستان وجود جلوه گر ساخته •

From an autobiography which Bhagwân Dâs gives on fol. 93^b, we learn that he was the son of Dalpat Dâs bin Harbans Râi of the Kûyath caste. His ancestors originally belonged to Kâlpi. His father came to Lucknow during the Nizâmat of Burhân-ul-Mulk (d. A.H. 1152 = A.D. 1739), and continued to hold high offices in the court until the time of Nawwâb Âsaf ud-Daulah (d. A.H. 1212 = A.D. 1799). The author was born in the house of his maternal grandfather, Lâlah Râm Gulâm Qânûngû, in A.H. 1164 = A.D. 1750, for which he gives the chronogram صبى جوان بخت. He received his early education from Maulavi Sayyid Âusuf Sahâranpûri, and subsequently applied his mind to history and poetry. He at first adopted the *takhallus* Bismil, and received his training in poetry from Mirzâ Muhammad Fâkhîr-i-Makî (d. A.H. 1221 = A.D. 1806). He composed three Maghawis; viz., (1) *Silsilat-ul-Mahabbat* (سلسله المعبت) in imitation of Jâmi's *Silsilat-ud-Dahab*; (2) *Maẓhar-ul-Anwâr* (مظهر الانوار) in the style of Nizâmî's *Makhzan-ul-Asrâr*; and (3) *Mihr-i-Diyâ* (مهرضیا) in the style of Jâmi's *Yûsuf Zalikhâ*. He also wrote two Diwâns, نوبتہ and شوقیہ, consisting of Qasîdahs, Tarji bands and miscellaneous verses. Subsequently, he composed a Persian anthology, entitled تذکرہ حدیقہ مندی containing accounts of ancient and modern poets who flourished in India from the beginning of Islâm [in India] to A.H. 1200 = A.D. 1785. At the request of Sayyid Khairât 'Alî, the author also wrote a treatise, entitled سوانح النبوة, giving an account of the Prophet and the twelve Imâms. In his youth, he held the post of Mir Bahr; and subsequently, in the time of Âsaf-ud-Daulah, became a Diwân of راجہ ندی منتہ بہادر. After the Râjâ's death, he entered the service of راجہ بکر چند بہادر and then that of راجہ تکیہ رای نرادر بہادر صلابت جنگ.

The names of the poets are arranged in alphabetical order, beginning with آفتاب and ending with محمد اشرف یکتا. The date of composition, A.H. 1219 = A.D. 1804, is expressed by the chronogram راجہ بکر چند بہادر given in the conclusion.

Written in ordinary Indian Ta'liq, within coloured borders.

Dated, 7 Jumâdâ II, A.H. 1220.

Scribe : لال مکیہ.

No. 716.

pp. 1058 (fol. 529); lines 15; size $10\frac{1}{4} \times 6\frac{1}{4}$; $7\frac{1}{2} \times 4$.

نشر عشق

NISHTĀR-I 'ISHQ.

"The Lancet of Love."

An extensive biographical dictionary of ancient and modern poets, with copious extracts from their works.

Author: Husayn Qulī Khān 'Azīmābādī ibn Āqā 'Alī (Sprenger, Oude Catalogue, p. 644, has Qulī) Khān Shāhjahānābādī: حسین قلی خان عظیم آبادی ابن آقا علی خان شاهجهان آبادی.

Beginning:--

جميع محامد مر محمودی را كه نسخه جامع موجودات را بقلم قدرت
وامداد ارادت بر صفحه ایجاد تحریر فرمود الم *

The author, a native of Patna, was the son of Āqā 'Alī Khān of Shāhjahānābād, and adopted the poetical *nom de plume* 'Ishq. We learn from the preface that he performed several journeys to Akbarābād and Shāhjahānābād, and in the course of them enjoyed the society of a great many learned men and scholars. From them he collected a vast number of verses and poems, which he preserved carefully. In A.H. 1223 = A.D. 1808, he happened to meet Mīr Muḥammad Ja'far Masīḥ of Barāilī, the *Tahsildār* of Parganah Atraulī اترولی, who showed him a copy of Wāliḥ's Taḍkirat-uḥḥ Shu'arā' (see No. 693). As this work, says the author, did not contain interesting selections, he resolved upon writing the present work. He spent eight years in collecting materials from a large number of historical and poetical works. He gives a long list of them in the preface, and observes that his selections consist chiefly of *Gazals* and *Rubā'īs*. He commenced the work in A.H. 1224 = A.D. 1809, and finished it on Thursday, 13 Rajab, A.H. 1233, for which he gives several chronograms, p. 46. Towards the end of the preface, the author says that Qāḍī Sa'īd-ud Dīn Muḥammad Khān Bahādūr, with the poetical *nom de plume* Sa'īd, son of Najm-ud-Dīn 'Alī Khān Ṣāqib, Qāḍī-ul-Qudāt of Calcutta, received a copy of the work from the author, and wrote a *Khutbah* in its praise. It is found here (pp. 49-52). *

The work, complete in two volumes, contains 1470 notices, arranged in alphabetical order. The present MS., comprising the

Beginning :—

اللهم مالك الملك توتي الملك من تشاء انك الملك
المحمود الممدوح و السلطان النجم

In the preface, the translator calls himself Yūsuf bin Ahmad bin Muḥammad bin ʿUṣmān عثمان بن محمد بن أحمد بن يوسف; but in the concluding passage (fol. 467^b), he adds the following names to his pedigree: ابن علي بن أحمد الشعاع السجزي. He calls the work منظر by order of Nāṣir-ud-Dunyâ wa d-Dīn Abu'l Fath ul-Mahmūd Shāh bin Muḥammad Shāh bin Ahmad Shāh bin Muḥammad Shāh bin Muẓaffar Shāh (i.e. Mahmūd Shāh I of Gujarāt, better known as Mahmūd Bigarah, who reigned A.H. 803–917 = A.D. 1458–1511).

In the concluding lines, he says that he commenced the work on 17 Rabi' I, A.H. 893 = A.D. 1487, presented it (for the first time) to his royal patron, 27 Shawwāl, A.H. 894 = A.D. 1488, and finished it (finally), Thursday, 24 Ramadān, A.H. 895 = A.D. 1489.

The biographical notices arranged (like the original) in alphabetical order, begin with ابراهيم ابو عمران and end with ابو الفضل يونس. بن محمد بن منعم بن مالك بن محمد بن سعد بن سعيد الملقب به رضى الدين.

The translation is generally in an abridged form. The Arabic verses, so copiously found in the original, are either quoted here without translation or altogether omitted.

Two copies of the work are mentioned in Rieu, i, p. 324.

Another Persian translation of Ibn-i-Khallikān's work, by Kabir bin Uways bin Muḥammad ul-Lāṭif, is noticed in Ethé, Bodl. Lib. Catalogue, No. 361. It was written for Sulṭān Salīm (A.H. 918–926 = A.D. 1512–1519); and Hāj. Khal. vol. vi, p. 455, is of opinion that its author is identical with Azhar ud-Dīn Ardabili, who died in Cairo, A.H. 930 = A.D. 1523.

The present copy is written in good Nasta'liq, within gold and coloured ruled borders, with an illuminated head-piece. Names of persons forming the subjects of notices are written in red in the margins. Marks of collation are found in some places.

Dated, Tuesday, 14 Šafar, A.H. 1018.

No. 720.

foll. 473; lines 24; size $12\frac{1}{2} \times 9$; 9×6 .

مجالس المومنين

MAJĀLIS UL-MU'MINĪN.

Biographical notices of eminent persons, such as Imāms, Ashāb, learned men, commentators, traditionists, Sayyids, Qāris, grammarians, philosophers, kings, Amīrs, Wazīrs and poets professing the Shī'ah faith, from the earliest times down to the rise of the Ṣafawī dynasty of Persia.

Author: Sayyid Nūr Ullah bin Sayyid Sharif ul-Ḥusaynī ul-Mar'ashī ush-Shūshṭarī سید نور الله بن سید شریف الحسینی المرعشی الشوشتری.

Beginning:—

نفحات دلکشای حمد و رشحات جانغزای ثنا کہ از جہت شمال

عتقاد الہی •

The author, better known as Qāḍī Nūr Ullah, traces his descent from Imām Ḥusayn. He belonged to the distinguished Mar'ashī Sayyid family of Shūshṭar. He came to Lahore, and was appointed Qāḍī of that place by Akbar, in succession to Shaykh Mu'īn who died in A.H. 995 = A.D. 1586. He commenced this work in Lahore A.H. 993 = A.D. 1585, and completed it in A.H. 1010 = A.D. 1601. Badā'ūnī, who speaks of Nūr Ullah highly, says that the Qāḍī wrote a very learned opinion on the 'worthless' Tafāīr of Fayḍī. In his present work the author expresses hatred of the Sunnis, and makes vehement attacks upon them. In the conclusion he fervently requests Shī'ah readers to conceal the work from their adversaries (i.e., the Sunnis); lest, says the author, having obtained information of the sacred places of the Shī'ahs, they should destroy or otherwise injure them. The Majālis stirred up the feelings of the Sunnis, and at their instigation the author was flogged to death by order of Jahāngīr. According to the author of the Kashf-ul-Ḥujub, this took place in A.H. 1019 = A.D. 1610. Other works written by the Qāḍī are: کشف العوار - عشرة کلمہ - مصائب النواصب - احقاق الحق; etc.

For particulars of the author's life, see Muntakhab ut-Tawārikh, vol. iii, p. 137; Kashf ul-Ḥujub (Bibl. Indica Series), p. 487; Raudāt ul-Jannāt; History of Shūshṭar (Bibl. Indica Series), p. 36. See also Goldziher, Beiträge zur Literaturgeschichte der Shī'a und-

der Sunnitischen Polemik, Wien, 1874; O. Loth, *Zeitschrift der D.M.G.*, vol. xxix, p. 676; Rieu, i, p. 337; Ethé, *Bodl. Lib. Catalogue*, Nos. 367-370; Ethé, *India Office Lib. Catalogue*, No. 704; W. Pertsch, *Berlin Catalogue*, p. 564.

The *Majālis ul-Mu'minin* has been printed in Tehran, A.H. 1268.

The work is divided into an introduction (مقدمه) and twelve sections, called *Majlis*, as follows:—

Introduction, meaning of the term *Shi'ah*, fol. 2^b.

Majlis I. Account of the places connected with the *Shi'ahs* and the Imāms, fol. 8^b.

Majlis II. On some *Shi'ah* tribes or families, fol. 41^a.

Majlis III. On the Prophet's companions (*Ashāb*) who professed the *Shi'ah* faith, fol. 52^a.

Majlis IV. On the *Tābi'in*, or immediate followers of the *Ashāb*, fol. 93^a.

Majlis V. On the learned men of the second generation after *Ashāb*, viz. theologians, commentators on the *Qur'ān*, traditionists, *Sharifs*; jurists, lecturers of the *Qur'ān*, grammarians and lexicographers, fol. 111^b.

Majlis VI. On the *Šūfis*, fol. 207^a.

Majlis VII. On the philosophers, 279^b. On fol. 300^a the account of *شمس الدین محمد الجعفری* ends with the words *در دیگر رساله*, after which the words *که معتبر و مشهور است* have been added in a later hand. This is followed by a blank space, and a note in the margin says, "it was so in the original" *نسخه اصل چنین بود*.

Majlis VIII. (Consisting of one *Muqaddimah*) on the famous *Shi'ah* kings, and sixteen *Junds*, comprising as many *Shi'ah* dynasties, fol. 302^a.

Majlis IX. On the famous *Shi'ah* Amīrs, generals, etc., fol. 360^b.

Majlis X. On the great *Shi'ah* Wazīrs and secretaries, fol. 372^b.

Majlis XI. On the Arab poets, fol. 395^b.

Majlis XII. On the Persian poets, fol. 430^a.

Written in fair *Nasta'liq*, with the headings in red. Most of the folios are loose; but, fortunately, none seem missing. Fol. 472 is pasted over with patches in several places.

Dated, *Rab' II*, A.H. 1045. On the top of the title-page is found a seal of *محمد علی خان*, dated A.H. 1211. On the same page are found the seals of *Nawwāb Sayyid Vilāyat 'Alī Khān* and *Sayyid Khwushid Nawwāb* of Patna.

No. 721.

fol. 606; lines 24; size 12×7 ; $7\frac{1}{2} \times 4$.

THE SAME.

Another copy of Qâdî Nûr Ullah Shûshîtarî's *Majâlis ul-Mu'mînîn*, beginning as above.

Contents:—

Introduction, fol. 2^b; *Majlis* I, fol. 11^b; II, fol. 60^a; III, fol. 77^a; IV, fol. 139^a; V, fol. 166^b; VI, fol. 304^a; VII, fol. 390^b; VIII, fol. 417^a; IX, fol. 486^a; X, fol. 499^a; XI, fol. 534^a; XII, fol. 570^b.

A full index of the contents is given at the beginning of the copy in a later hand.

This copy closely agrees in arrangement and other respects with the preceding copy. The blank space found on fol. 300^a of the preceding copy is also found here, fol. 414^b, at the end of the notice on دیگر رساله در علم رمل شمس الدین محمد الجعفری. The date of transcription, given at the end of this copy, is also 'Rabî' II, A.H. 1045, although the general appearance of the MS. would suggest that it was written in the 18th century. The above facts go to show that this copy was transcribed from the preceding MS.

Written in small Naskh, within gold and coloured borders with an illuminated head-piece. The headings are written in red throughout. Marginal notes and emendations are not unfrequent. The MS. is water-stained and some of the folios are loose.

No. 722.

fol. 258; lines 35; size $16\frac{1}{2} \times 9\frac{1}{2}$; 13×9 .

مآثر رحیمی

MA'ÂŞIR-I-RAĤİMÎ.

A defective copy of the *Khâtimah* of the rare work *Ma'âşir-i-Raĥimî*.

Author: 'Abd-ul-Bâqî Nahâwandî عبد الباقى نهارندى.

The first eleven lines of the preface are wanting. The twelfth line runs thus:—

..... درین کشائی بازار سخن از صورت ایمن خواهد ماند
و سخن سنجان نکته شناس که صدفی جواهر *

The author gives an account of himself and his ancestors at the end; foll. 245^a-257^b. From this account we learn that he was born in Jûlak, one of the dependencies of Nahâwand in Hamadân. The date of his birth, expressed by the chronogram باو مانند اسم خود باقی, fol. 245^b, is A.H. 978 = A.D. 1570. For full particulars of his family and connexions, he repeatedly refers to Amîr Taqî-ud-Dîn's *Taḡkirah*, entitled Ma'âşir-ul-Khidriyah, which was dedicated to, and named after his brother, Âqâ Khidr, and to Amîr Abu'l Baqâ's *Taḡkirah*, dedicated to Shâh 'Abbâs. The author then proceeds to say that on account of some disturbances which occurred during the reign of Shâh Ismâ'îl, his family left Jûlak, and settled in Nahâwand, where his ancestors received rent-free tenure from the Shâh. His father, Khwâjah Âqâ Bâbâ, with the poetical *nom de plume* مدرکی was made a Wazîr and Nâzir of Hamadân by Shâh 'Abbâs, and his two brothers, viz., Âqâ Khidr, who was also a Wazîr, and Muḥammad Ridâ, also enjoyed the warm favour of that Emperor, while the author himself was made the revenue officer of Kâghân, Ray, Qazwîn and Qumm. It so happened that the author's spiritual guide, Amîr Muḡîş-ud-Dîn 'Alî Maḥwî Asadâbâdî Hamadânî, who was *Muḍḥib* to the celebrated 'Abd-ur-Raḥîm Khân-i-Khânân, returned to Kâghân in A.H. 1006 = A.D. 1597, and informed the author of the munificence and learning of the Khân-i-Khânân. This led presently to the author's deciding, upon incurring the displeasure of the King, to leave his native country, where by this time he had become Wazîr in place of his brother, Âqâ Khidr, who had been killed. In Dûlqa'd, A.H. 1023 = A.D. 1614, he arrived at Burhânpûr in Khândîsh, and was received with respectful welcome by the Khân-i-Khânân, who ordered him to write the present work. He was made *Amin* of the Deccan and Berâr, in which capacity he continued to discharge his duties, to the highest satisfaction of his patron, till Şafar, A.H. 1029 = A.D. 1619. A contemporary note in the margin says that, after serving the Khân-i-Khânân for a long time, the author, after his patron's fall, went to Mahâbat Khân, and on his recommendation obtained the favour of Prince Parwîz (the second son of Jahângîr), who made him the *Diwân* of Bihâr and Patna.

According to the Târikh-i, Muḥammadi 'Abd-ul Bâqî died in A.H. 1042 = A.D. 1632.

The Ma'âşir-i Raḥîmî, completed in A.H. 1025 = A.D. 1616, is

divided into an Introduction, four Books and a *Khâtimah*. See Elliot, History of India, vol. vi, pp. 237-243. A complete copy of the work, bearing the author's corrections, is in the possession of the Asiatic Society of Bengal. Another is noticed in Browne's Camb Univ. Lib. Catalogue, p. 167. The work is being edited for the Bibl. Indica Series by Shams-ul 'Ulamâ Maulavi Hidâyat Husayn.

The present copy, comprising the *Khâtimah*, contains notices of contemporary philosophers, physicians, learned men and calligraphers, military officers under the command of the *Khân-i Khânân* and poets who addressed laudatory poems to him.

There are several gaps in the earlier part of the copy, and most of the folios are out of order, while patches of thick paper pasted over them here and there render the contents illegible in several places.

It begins with notices of the learned men and philosophers who enjoyed the *Khân-i-Khânân's* favour. The first name mentioned is Maulânâ Farid-ud-Din Dihlawî, fol. 3^a, of whom the notice extends to fol. 4^b. Nearly three-fourths of fol. 4^b is left blank. The section treating of the physicians is not separated by any distinguishing mark. The lower part of folio 17^a, and the whole of fol. 17^b and 18^a, are blank.

Fol. 18^b-20^b, containing an account of the poet شکیبی, belong to the section on poets.

Fol. 22^a blank.

Fol. 22^b-23^b, containing notices of the poets میر محمد شریف, علا شوقی سرحدی and عبد الله بیگ ترکستانی, belong also to the section on poets.

Fol. 24^a begins abruptly with the third *Qism* of the *Khâtimah* on the military officers under the command of the *Khân-i-Khânân* beginning with نواب خواجہ بیگ مرزا صفوی and ending with مادر - یں, the painters of Akbar's Court.

Fol. 49^a, which opens with extracts from the poems of شکیبی is a continuation of fol. 20^b.

The remaining portion of the work comprises biographies of poets, with copious extracts from their works, and ends with an account of the author and his family.

The last folio, containing notices of حافظ اسماعیل - نصیرای اصفهانی and میر جعفر, belongs to the section on poets.

Spaces are left blank in many places.

Written in ordinary Nasta'liq, within coloured, ruled borders.

Not dated - apparently 17th century.

Marginal notes and emendations, some of which appear to be contemporary with the text, are found throughout the copy. There are several seals on the title-page, but all of them are illegible.

A note on the same page says that the MS. once belonged to the collection of books in the possession of Amân Ullah Khân Firâz Jang (d. A.H. 1046 = A.D. 1636), son of the famous Mahâbat Khân Zamânah Beg, who held posts of high distinction under Akbar, Jahângir and Shâh Jahân. The same page also contains an *Arzâdâh*, dated 14th Shabân, A.H. 1069.

No. 723.

fol. 134; lines 17; size $9 \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

مآثر الكرام

MA'ÂŞIR-UL-KIRÂM.

The full title of the work, as given in the preface, fol 3^a, is مآثر الكلام (read مآثر الكرام) تلخيص بلگرام. It contains biographical notices of Indian Shaykhs and Ulamâ, and especially of those who lived in, or were connected with, the author's native place Bilgrâm and its neighbourhood.

Author: Gulâm Ali Âzâd. For his life, see No. 423.

Beginning:—

نسایم المحامد ساریة الى الحمى السرمضى النعم *

We learn from the preface that the author resolved to write an account of the eminent men of Bilgrâm, and therefore collected materials from old documents and reliable persons. His pilgrimage to Mecca in A.H. 1151 = A.D. 1738, however, hindered the execution of his plan. On his return, having settled in the Deccan, he sent for the notes which he had left in Bilgrâm. He wrote a great biographical work, dividing it into two volumes, of which the present volume, consisting of two sections (*Fasl*), is the first.

Fasl I. Notices of saints and holy persons of Bilgrâm and its neighbourhood, in chronological order, fol. 3^b.

Fasl II. Lives of learned men of India, and more especially of Bilgrâm, fol. 77^a.

The author completed the work in A.H. 1166 = A.D. 1753, and gives the chronogram مکه خاتمہ at the end.

The author, who mentions himself on fol. 77^a, concludes the work with a short account of his pilgrimage to Mecca.

- The second volume of the work, with the special title of *Sarw-i-Āzād*, is noticed under No. 697.

The *Ma'āṣir-ul-Kirām* is mentioned in Rieu, iii, p. 970; *Éthé*, India Office Lib. Catalogue, No. 682. See also W. Pertsch, Berlin Catalogue, pp. 566-569, where a complete list of the biographies in the second *Faṣl* of the work is given.

A list of the lives is given at the beginning.

Foll. 1-77^b and from the lower half of 79^a to 118^a are written in a childish Indian *Ta'liq*. The remaining portion is in ordinary, but learned, *Nasta'liq*.

- Dated, 20th *Shawwāl*. The year is rendered illegible by a piece of thick paper pasted over it. Apparently, the copy was written in the beginning of the 19th century.

No. 724.

fol. 300; lines 13; size 9 x 5½; 5½ x 2½.

روایح المصطفی من ازهار المرتضی

RAWĀ'IH-UL-MUṢṬAFĀ MIN AZHĀR- UL-MURTAḌĀ.

An exhaustive work, in two volumes, containing notices and accounts of Imāms, 'Ulamā, and Saints, ancient and modern.

Author: Sayyid Ṣadr-ud-Dīn Aḥmad bin Karīm-ud-Dīn Aḥmad ul-'Alawī ul-Mū'awī ul-Hanafī ul-Qādirī ul-Būhārī ul-Bardawānī:

سید صدر الدین احمد بن کریم الدین احمد العلوی الموسوی الحنفی القادری
البوعاری البردوانی.

Beginning:—

* الحمد لله على السراء والضراء والشكر لله على اعطاء النعماء الخ

The author is chiefly to be remembered as the donor of the Būhār Library (Imperial Library, Calcutta), a collection of 960 Arabic and Persian MSS. and 1500 Arabic, Persian and Urdū books, printed or lithographed.

At the end of vol. ii, the author gives a detailed account of his life and family. He traces his descent from Imām Mūsā Kāẓim. Sayyid. Ḥusām-ud-Dīn, an ancestor of the author, married the

daughter of Nuṣrat Shāh, brother of Fīrūz Shāh, and settled in Atrah, two miles from Bāhār. The conquest of Bengal by the Timurids scattered the family, some members settling in Dhūlsār. The author's great-great-grandfather, Sayyid Muḥammad Ṣādiq, settled in Bāhār. He and his wife became the disciples of Sayyid Shāh Gulām 'Alī Dastgīr of Shāh Bāzār. Muḥammad Ṣādiq had two sons, Sayyid Ṣadr-ud-Dīn and Sayyid Sirāj-ud-Dīn. Sayyid Ṣadr-ud-Dīn was studying at Murshidābād under the protection of a noble of that place, when he made acquaintance with Mir Muḥammad Ja'far 'Alī Khān, then only a schoolboy. They lived together, and when the former was elevated to the *Masnad* of Murshidābād, Sayyid Ṣadr-ud-Dīn was appointed *Munshi*. He afterwards became *Mir Munshi*, and later on the *Madār-ul-Mahām* of the Nizāmat. After a time he returned to Bāhār, and married Daulat-un-Nisā, daughter of Qādī Tālib Ullah of Jhilū. Sirāj-ud-Dīn, his brother, was married to Hāfizah Bibi, daughter of Sayyid Bahādur Ḥusayn of Naldāngā in Hugli. When Lord Clive went to Murshidābād to settle the terms of the Nizāmat, Sayyid Ṣadr-ud-Dīn was deputed to act on behalf of the Nāzim. He enjoyed the favour of Shāh 'Ālam, who made him trustee of the Bā'is Hazāri Parganah, the *waqf* estate of Sayyid Shāh Jalāl-ud-Dīn Tabrizi Ganjrawān Ganj Baksh (معاملات اوقاف حضرت سيد شاه جلال الدين تبریزی گنجی روان گنج بخش), and granted him the *A'immaḥ Sanad* of Parganah Ranhatti. Sayyid Ṣadr-ud-Dīn subsequently attracted the notice of Warren Hastings, whom he assisted in the settlement of Bengal, Bihār and Orissa. He founded the Jalāliyah Madrasah, which attained a wide reputation under the principalship of the celebrated Maulanā 'Abd-ul-'Alī Baḥr-ul-'Ulūm. The date of the building is A.H. 1189 = A.D. 1775. Sayyid Ṣadr-ud-Dīn attached the Jalāliyah Library, now designated the Bāhār Library, to the Madrasah, and also a mosque, built in A.H. 1187 = A.D. 1773. Sayyid Ṣadr-ud-Dīn had a son, Sayyid Kafil-ud-Dīn, the author's grandfather, and a daughter Bint-ul-Fātimah by his second wife, Jugnā Bibi, daughter of Sayyid Wahid 'Alī of Murshidābād. By his first wife Daulat-un-Nisā Bibi, he had no children. He died, 14th Ramaḍān, A.H. 1211 = A.D. 1796, at the age of seventy-five. Sayyid Kafil-ud-Dīn wasted his property. In his old age, then reduced to extreme poverty, he became a disciple of Shāh Nūr Muḥammad *Naiḥal-bānd*. He married Zubaydah Bibi, daughter of Sayyid Muḥammad of Hugli, and died A.H. 1243 = A.D. 1827, leaving a son, Sayyid Karim-ud-Dīn Aḥmad. Karim-ud-Dīn married Khayr-un-Nisā, daughter of Muḥammad Sājid Siddiqi, and died in A.H. 1274 = A.D. 1857, leaving three sons, Ṣadr-ud-Dīn Aḥmad,

the author, Sayyid Sirāḥ-ud-Dīn, Sayyid Ṣafi-ud-Dīn, and a daughter named Ma'ṣūmah.

The author was born, A.H. 1259 = A.D. 1843. He received his early education from Sayyid Īzād Bakḥāh. He spent most of his time in studying, particularly historical works. In his autobiography he speaks of a series of family misfortunes and troubles, and of having suffered imprisonment. He obtained release only after spending more than forty thousand rupees. He regained his former position in society, and served Government and the public in various capacities.

He was a good oriental scholar; and we owe to him the works, *Darb-ul-Maḡālib* and an edition of the *Tārikh-i Nassa'ī*. He is also reported to have written a reply to Shibli Nu'mānī's *al-Fārūq*, which remains unpublished. He died in 1905, less than a year after his presentation of the Būhār Library to the Government of India.

According to the author's statement in the preface, he commenced the present work in Sha'bān, A.H. 1302 = A.D. 1884, and completed it, 23rd Duḥijjah, A.H. 1303 = A.D. 1885. He enumerates more than one hundred works, on which, he says, he based his own. For further particulars of the author, see preface to the Būhār Lib. Catalogue, vol. i; the *Calcutta Review*, vol. iv, No. 3, September, 1922.

The work has been lithographed in Cawnpore, A.H. 1307.

No. 725.

fol. 331; lines and size, same as above.

VOLUME II.

Continuation of the preceding MS.

Beginning:—

در وقت مرض مادر تو اَلَمْ •

Copies of some *Sanads* and certificates granted to the author and his ancestors, written in a different hand, are found at the end of the volume.

Both volumes are autograph copies by the author, and contain numerous emendations and corrections in his hand.

Written in hasty Indian Ta'liq.

An index of the names of persons treated in the work is given at the beginning of the first volume.

Dated, Friday, 27th Ṣafar, A.H. 1304.

ROMANCES, TALES AND ANECDOTES.

No. 726.

fol. 209; lines 25; size $10\frac{1}{2} \times 6\frac{1}{2}$; $8 \times 4\frac{1}{2}$.

ترجمة الفرج بعد الشدة

TARJUMAT UL-FARAJ BA'D-USH-SHIDDAT.

A collection of anecdotes of deliverance or escape from distress and danger, translated from the Arabic work الفرج بعد الشدة.

Translator: Husayn bin As'ad bin Husayn ul-Muayyadī ud-Dihistānī الحسين بن اسعد بن حسين المويدي الدهستاني.

Beginning:—

حمد و ثنا قیومی را که بحر عقول ذریات آدم از ادراک کنوزات

بیچون او الف .

- In the beginning of almost all the copies of this translation, the Arabic original is wrongly ascribed to Abul Hasan 'Alī bin Muḥammad ul-Madā'ini أبو الحسن علي بن محمد المدائني of Bagrah, who wrote several works dealing with the history of the early Arabs and Islamism, and died in Bagdād. A.H. 224 or 225 = A.D. 839 or 840.
- It has been shown by Drs. Rieu, Ethé and others that the real author was Abu 'Alī ul-Muḥassin bin Abil Qāsim 'Alī, better known as Qāḍī ut-Tanūkhī القاضي المشهوره قاضي التلخوي, who died in Bagrah, A.H. 384 = A.D. 994. In the body of the translation, Qāḍī Tanūkhī is repeatedly mentioned as the real author of the Arabic original, and in the third *Hikāyat* of Bāb xi, fol. 154^a, he is distinctly said to be the author:

مولف کتاب گوید پدر من قاضي ابو القاسم التلخوي حكایت كرد

که قضای کرخ بغداد مدتها بمن مفوض بود .

(The author of the book says:—"My father, Qāḍī Abul Qāsim ut-Tanūkhī, relates," etc.)

The present translation was made by the order of the Wasir عز الدين طاهر بن زنگي الفرز ud-Din Tāhir bin Zingī ul-Faryumadī.

برمدي, probably about the middle or in the latter half of the sixth century of the Hijrah, at any rate, as Dr. Ethé, Ind. Office Lib. Cat., No. 733, says, before 'Awfi, who quotes the work in his جامع الحكايات (see the following No.).

The work is divided into thirteen *Bābs*, each of which contains a number of stories. The second folio of our copy is followed by a large lacuna; and a great portion of the preface, together with almost the entire first *Bāb*, is wanting.

For further particulars of this well-known work, see Rieu, ii, p. 752; W. Pertsch, Berlin Cat., p. 982; J. Aumar, p. 56; Ethé, Ind. Office Lib. Cat., Nos. 733-738; Cat. des. MSS. et Xylographes, p. 408; G. Flügel, iii, p. 451, etc. Some of the stories are printed in the appendix of Chodzko's Persian Grammar, new ed., Paris, 1883.

Written in ordinary Naskh.

Not dated; 19th century.

The original folios are mounted on new margins.

No. 727.

fol. 466; lines 31; size $12 \times 8\frac{1}{2}$; $9\frac{1}{2} \times 6\frac{1}{2}$.

جامع الحكايات

JĀMI'-UL-HIKĀYĀT.

An old and complete copy of the famous work Jāmi'-ul-Hikāyāt, containing a vast collection of stories and detached narratives with miscellaneous notices, based on historical works or oral information.

Author: Nūr-ud-Dīn Muḥammad 'Awfi نور الدين محمد عوفي.

Beginning:—

حمد بيهود مبدعي را که از بدايت صباح وجود تا نهايت رواج عدم
هرچه هست در حد پادشاهي اوست الخ •

The full title of the work, as given on fol. 3^a, in agreement with Hāj. Khal., vol. ii, p. 510, and many others, is جامع الحكايات و لوايح الروايات. Dr. Ethé, Ind. Office Lib. Cat., No. 600, however, entitles it جوامع الحكايات و لوايح الروايات, apparently for the reason that جوامع and not جامع, rhymes with روايح.

Nūr-ud-Dīn Muḥammad 'Awfi is the author of the well-known earliest Persian *Tadhkirah* لباب الالباب (described by Bland, J.R.A.S., vol. ix, pp. 112-126) which he dedicated to Sulṭān Nāṣir-ud-Dīn

Qubāchah's Wazir 'Ayn-ul-Mulk Husayn ul-Ash'ari. 'Awfi lived in Dihli during the time of Sultān Shams-ud-Dīn Īltamish (A.H. 607-633 = A.D. 1211-1236). He commenced this work at the desire of his former royal patron, Sultān Nāsir-ud-Dīn, after whose fall he attached himself to the Court of Sultān Īltamish, and completed it for the latter's Wazir, Qiwām-ud-Dīn Muḥammad bin Abū Sa'īd ul-Junaydi.

For further particulars of the work and the author, see Ḥabīb us-Siyar, vol. ii, juz 4, p. 163; Tārikh-i Firishtah, vol. i, p. 117; Sprenger, Oude Catalogue, pp. 1-6; Ethé, Bodl. Lib. Cat., Nos. 324-331; Ethé, Ind. Office Lib. Catalogue, Nos. 600-604; Rieu, ii, p. 749; G. Flügel, vol. i, p. 410; Elliot, Hist. of India, vol. ii, pp. 155-203; Mélanges Asiatiques, vol. iii, p. 728; Ouseley's Travels, vol. ii, p. 363. The contents of the work have been described in Rieu, *loc. cit.*

The work is divided into four *Qisms*, each subdivided into twenty-five *Bābs*.

An old copy. Written in loaned Naskh. The letter *Dāl* is always dotted.

Not dated; 15th century.

No. 728.

fol. 298; lines 15; size 8 x 5½; 5½ x 3.

طوطي نامه

TUTĪ NĀMAH.

The popular 'Tales of a Parrot.'

Author: Diyā-ud-Dīn Nakhshabī نصیب الدین نخشبى.

Beginning:—

• مناجات بحضرت رازق النعاب في نشه كه رازق وحوش النعم

The author, a native of Nakhshab, led a pious life in Badā'ūn, and died, according to the Akhbār-ul Akhyār, p. 119, A.H. 751 = A.D. 1350. Other works left by him are: کلیات و-عشره مبشرة - سلک سلوک: گلوز - لذت النساء - جزئیات. See Elliot, History of India, vol. vi, p. 485, and Rieu, ii, p. 740.

The work, containing fifty-two stories, was composed in A.H. 730 = A.D. 1330.

Comp. Rien, ii, p.^o 753; W. Pertsch, Berlin Catalogue, p. 985; Zeitschrift der D.M.G., vol. xxi, p. 505; J. Aumer, pp. 53 and 54; Ethé, Bodl. Lib. Cat., Nos. 444-448; Ethé, Ind. Office Lib. Catalogue, Nos. 743-754, etc., etc. It has been translated into English by M. Gerrans, London, 1792. A Turkish imitation of the work has been translated into German by George Rosen, Leipzig, 1858. For an abridged version of the *Tûṭī Nāmāh* by Qādirī, see Ethé, India Office Lib. Catalogue, No. 752.

The work has been repeatedly lithographed in India.

Written in ordinary Naskh, with occasional marginal notes.

Dated, A.H. 1057.

No. 729.

fol. 126; lines 19; size $8\frac{1}{2} \times 5\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

THE SAME.

Another copy of Nakhshabī's *Tûṭī Nāmāh*.

Written in fair Nasta'liq, with the headings in red.

Dated, 7 *Sha'bān*, A.H. 1150.

No. 730.

fol. 197; lines 23; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

نسيم الربيع

NASÎM-UR-RABÎ'.

A vast collection of sayings and anecdotes of prophets, kings, nobles and saints, illustrating religious, moral, intellectual or divine qualities and the opposite vices, translated from the famous work, *Rabî-ul-Abrâr*, of Abul Qâsim Maḥmūd bin 'Umar uz-Zamakhsharī (d. A.H. 538 = A.D. 1143).

The translator does not reveal his name. The Arabic original is mentioned in *Hâj. Khal.*, vol. iii, p. 344, and in a note written in a later hand on the margin of p. 345 of the Library copy of the said work, a Persian translation of the work is ascribed to Mullâ Qiwâm-ud-Dīn ملا قوام الدين, who, it is said there, made it during the reign of Abu'l Fawâris Shâh Shujâ'.

Beginning :—

حمد بيمعذور مبدعي را تقدست اسماؤه كه بتأثير صبح اقبال از مطلع
آمال بى حكم مطامع او طالع نكردد .

In the preface, the translator, after highly eulogising the reigning King Jalâl-ud-Dîn Abil Fawâris Shâh Shujâ', dedicates the work to his Wazîr, Anîr Salgar Shâh. Shâh Shujâ', the second King of the Mazaffarî dynasty, reigned from A.H. 759-786 = A.D. 1357-1384. The celebrated Hâfiz of Shirâz lived in his Court.

According to Rieu, Supplement, Arabic Catalogue, p. 714, the Arabic original is divided into ninety-eight chapters; but the present translation contains only eighty-two.

A copy of the work, transcribed from the present MS., is noticed in the Bûhâr Library Catalogue, vol. i, p. 332.

Written in fair Naskh.

Dated, 27 Rajab, A.H. 993.

Several seals of the nobles of Shâh Jahân's Court, and one of محمد جار الله خان رضى, dated A.H. 1163, are found on the title-page.

No. 731.

fol. 370, lines 15-19; size 10 × 6½; 7 × 4.

انوار سہیلی

ANWÂR-I SUHAYLÎ.

The well-known Persian translation of Kalilah and Dimnah.

Translator: Husayn bin 'Alî ul-Wâ'iz Kâshifi الواعظ بن علي الحسين (see No. 498).

The copy is slightly defective at the beginning, and opens abruptly thus :—

این کلام سعادت فرجام آنست که ای دعوات کنندگان عالمیان الخ corresponding with the first line, page 4, of J. Ouseley's edition, 1851.

It would appear from the preface that the work is a modernized version of Naṣr Ullah bin Muḥammad bin Ḥamd's older Persian translation of Al-Muqaffâ's Arabic text, which was made at the request of Nizâm-ud-Dîn Amîr Shaykh Ahmad ul-Suhaylî (d. A.H. 907 = A.D. 1501), who was a disciple of Shaykh Âdarî and a favourite of Abu'l Gâzi Sulṭân Husayn. The author omitted the first two chapters, and reduced the number to fourteen.

For further particulars of the author and the work, see Rieu, ii, p. 756; Ethé, Bodl. Lib. Cat., Nos. 431-437; Ethé, Ind. Office Lib. Cat., Nos. 757-766; Cat. des MSS. et Xylographes, p. 409; Hâj Khal., vol. v, p. 239; Zenker, i, pp. 83 and 84. The work has been edited, Calcutta, 1804, 1816, 1824, etc., Hertford (by Charles Stewart), 1805, (by J. W. Ouseley), 1851; lithographed, A.H. 1270; and translated into English by E. B. Eastwick, Hertford, 1854, by A. N. Wollaston, London, 1878. Parts of the work have been printed (with a translation) in the Asiatic Journal, vol. v, in Langlé's Chrestomathy, and in Spiegel's Chrestomathia Persica, pp. 23-40, which last selections have been translated into German by H. Ethé (Morgenländische Studien, Leipzig, 1868, pp. 147-166). See also A. Rogers, Persian Anthology, London, 1880, pp. 35-47, where some miscellaneous verses have been published in an English translation.

Written in various hands.

Dated, A.H. 1218.

No. 732.

fol. 245; lines 15; size $9\frac{1}{4} \times 5\frac{1}{4}$; $6\frac{1}{4} \times 3$.

لطائف الطوائف

LAṬĀ'IF-UT-TAWĀ'IF.

A collection of jests and witty sayings about the different classes of men.

Author: 'Alī bin Ḥusayn ul-Wā'iz ul-Kāshifī الراعي الحسين الكاشفي المشتهر بـ صفى.

Beginning:—

بعد از ادای لطائف تحمیدات الهی و وظائف صلوة حضرت رسالت
پناهی علیه و آله صلوة آلم *

'Alī bin Ḥusayn, better known as Saffi, was the son of the author of the Anwār-i Suhaylī (see No. 731). It would appear from the preface that, after the author's release from one year's imprisonment at Harāt, he, in A.H. 939 = A.D. 1532, went to Garjistān, where he was favourably received by Sultān Shāh Muḥammad, for whom he wrote the present work.

It is divided into fourteen Bābs, according to the persons, or classes of men, to which the stories relate, as enumerated in the preface, fol. 3^b-4^a:

1. Relating to the Prophet :

در بیان استجاب و ذکر بعضی از مطالب که پیغمبر علی الله علیه و سلم باصحابه فرمودند *

2. Relating to the Imāms :

در ذکر بعضی از نکات شریفه و حکایات لطیفه ائمه معصومین صلوات الله و سلامه علیهم اجمعین با خواص خویش اله *

3. Relating to Kings :

در ذکر حکایات لطیفه ملوک و حکام و ظرایف سلاطین اذام اله *

4. Relating to Amira, royal favourites, Wazirs and high officials :

در ذکر لطائف امرا و مقربان و ظرائف وزرا و ارباب دیوان *

5. Relating to men of letters, Munshis, courtiers and brave men :

در لطائف ادیبان و منشیان و ندیمان و سیاهیان و دلیران در مناظره پادشاهان *

6. Relating to Arabs of the desert, grammarians, orators, etc :

در لطائف اعراب و نکات فصحا و بلغا و ذکر بعضی از حکم و امثال ایشان *

7. Relating to Shaykhs, 'Ulamā, Qādīs, Jurors, etc :

در لطائف مشایخ و علما و قضاة و فقها و واعظین *

8. Relating to philosophers, ancient and modern, physicians, interpreters of dreams, astrologers :

در لطائف حکمای متقدمین و متأخرین و حکایات عجیبه اطبا و معبرین و منجمین *

9. Relating to poets, etc :

در لطائف شعرا و بدیعه گفتی ایشان در محالها و ذکر بعضی از عجایب صنائع شعری و بدائع فکری ایشان *

10. Relating to male and female wags :

در لطائف طریقتان از مردان و زنان *

11. Relating to misers, gluttons and parasites :

در حکایات و لطائف بخیلان و پر خواران و طفلیان *

• 12. Relating to greedy men, thieves, beggars, blind and deaf men:

• در لطائف طامعان و دزدان و گدایان و کوران و کران •

13. Relating to children and slaves:

• در لطائف کودکان و غلامان و کنیزان زیرک •

14. Relating to simpletons, liars and impostors:

• در لطائف و حکایات ابلهان و کذابان و مدعیان الحج •

Spaces for rubrics are left blank in several places.

The work is also known as طائف الطرایف .

• Written in ordinary Ta'liq.

Not dated; 18th century.

The first and the last fifteen folios are supplied in a later hand.

A seal, dated A.H. 1237, and bearing the inscription نواب ناظر سید
نواب ناظر علیخان بیادر is found on fol. 2^a.

No. 733.

fol. 194; lines 15; size $9 \times 7\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

THE SAME.

Another copy, beginning as above.

Written in ordinary Ta'liq.

Dated, A.H. 1246.

Scribe: بهاری لعل .

No. 734.

fol. 175; lines 15; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

THE SAME.

Another copy. A few lines at the beginning are wanting, and the MS. opens abruptly thus:—

• منم رسیده بدین ملک چون بهشت مغلد •

The last four lines are also wanting.

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 735.

fol. 306; lines 17; size 19×8 ; $9\frac{1}{2} \times 5$.

مبار دانش

‘IYĀR-I DĀNISH.

A modernized version of Kalilah and Dimnah.

Author: Abul Faḍl bin Mubārak ابو الفضل بن مبارک (see No. 552).

Beginning:—

• سپاس از دل و ابد خداوندی را که از کربان تا کربان انم

We learn from the preface that the author was ordered by Akbar to re-write in easy and simple style the version of Ḥusayn Wā‘iz Kāshifi. (See No. 731). He did so, restoring the two introductory chapters omitted by the latter. The date of completion of the work, given at the end, fol. 303^a, is A.H. 996 = A.D. 1588. Comp. Rien, ii, p. 756; W. Pertsch, Berlin Catalogue, p. 974; J. Aumer, p. 47; G. Flügel, iii, p. 286; Ethé, Bodl. Lib. Catalogue, Nos. 438–440; and Ind. Office Lib. Catalogue, Nos. 767–777.

Written in large Ta‘liq, with an illuminated head-piece, by order of مری بابلو (?) at Lucknow.

Dated, A.H. 1223 = A.D. 1808.

No. 736.

fol. 248; lines 15; size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3\frac{1}{2}$.

THE SAME.

Another copy of the preceding work.

The top of the folios towards the end of the copy are pasted over with thick patches.

Written in ordinary Ta‘liq.

Dated, 1319 Faḡlī.

No. 737.

fol. 193; lines 14; size 9×8 ; $6\frac{1}{2} \times 5\frac{1}{2}$.

THE SAME.

Another copy, beginning as usual.

A damaged copy; written in Nimshikastah.

Dated, A.H. 1225.

Scribe: انوب لال.

No. 738.

fol. 318; lines 23; size $9\frac{1}{2} \times 5\frac{1}{2}$; $8 \times 4\frac{1}{2}$.

زينت المجالس

ZINAT-UL-MAJĀLIS.

A vast collection of historical anecdotes and stories, moral sayings, and other miscellaneous notices.

• Author: Majd-ud-Din Muḥammad ul-Ḥasanī محمد الدين محمد الحسنی.

Beginning:—

ثنای نامتناهی و حمد نامحصور

بران سزاست که شد هر دو کون ازو معمور

The author, who lived in Persia under Shāh 'Abbās I, began the work in A.H. 1004=A.D. 1596.

A very full description of its contents is given in Rieu, ii, p. 758.

Printed in Teheran, A.H. 1270.

Written in ordinary Nasta'liq.

Dated A.H. 11 (Sic).

Scribe: کمال الدين.

No. 739.

fol. 256; lines 31; size $13\frac{1}{2} \times 8\frac{1}{2}$; $9\frac{1}{2} \times 5$.

زبدة الرموز

ZUBDAT-UR-RUMŪZ.

The popular romance of Ḥamzah, the uncle of the Prophet.

Author: Ḥāji Qissāh Khwān Hamadānī حاجي قصه خوان همداني.

Beginning:—

• خلاصه کلمات راویان اخبار و سخن پردازان عالیمقدار النعم •

We learn from the preface that, in A.H. 1022=A.D. 1613, the author came from 'Irāq to Ḥaydarābād, and got access into the

court of Sultân Muḥammad Qutub Shâh, i.e., 'Abd Ullah Qutub Shâh of Golconda (A.H. 1020-1083 = A.D. 1614-1672). He had brought with him several copies of the romance of Ḥamzah, which he showed to his royal patron. The Sultân, says the author, ordered him to write the present version. As for his sources the author mentions the following:—

- خواجہ عبد القادر مراغہ - خواجہ شعیب ترشیزی - مولانا ابو المعالی نیشاپوری - رازی ابن رازی and نصر بازگان ترمذی - جلال بلخی - مسعود مکی

As for the origin of this romance, we are told in the beginning of the preface that, after the death of Ḥamzah, whenever the Prophet happened to pass by the gate of his uncle's house, the ladies residing in the vicinity used to lament the loss of the great hero by referring to his valour and gallant deeds. This, says the author, caused the Prophet to devote a portion of his time to them. The author then adds that, first of all, Mas'ūd Makki, a man reputed for his eloquence, wrote a version of the romance. With a view to putting a check to the hostilities of the people against the Prophet, this Mas'ūd Makki devised the plan of keeping them engaged in listening to the romance, a portion of which he narrated to them every day. A second account of the origin of the romance, given by the author, is that one of the Abbasid Caliphs suffered from delirium. The distinguished philosophers of his court prepared this romance for the Caliph, to whom they narrated it until he was cured. The author then proceeds to say that the romance was translated into Persian during the time of the Samanide Kings; that the Persian version is due to Abu'l Ma'ālī Nishāpuri and Jalāl Balkhī, and that Sultân Ḥusayn Muḥtāqī wrote the story from its beginning down to the captivity of Īraj.

The present version is divided into numerous sections, unnumbered. Ḥamzah is always designated as صاحب قران. The MS. is defective towards the end. It begins with an account of the birth of Būzarchmihr, and breaks off in the middle of the account of Qāsim and Badī'-uz-Zaman's march against 'Ajam, with the following words:—

..... نفل بر بدیع نگاہ کرد و گفت چه کنم بدیع گفت

Comp. Rieu, ii, p. 760; J. Aumer, p. 55; Ouseley Collection, No. 430; Bibliotheca Sprenger, No. 1628; Ethé, Bodl. Lib. Catalogue, No. 473; Ethé, India Office Lib. Catalogue, Nos. 784-785; Bûhâr Lib. Catalogue, vol. i, Nos. 462-463; Garcin de Tassy, Histoire

de la littér. Hind., 2nd ed., vol. i, p. 236. A Turkish version of the romance is noticed in G. Flügel, ii., p. 29.

The Dâstân-i Amîr Ḥamzâh has been lithographed at the Nawal Kishore Press. An enlarged version has been printed in seven volumes, Teheran, A.H. 1274.

Written in fair Nasta'liq with an illuminated, but faded, 'Unwân in the beginning.

Not dated; 18th century.

Several seals of the late kings of Oude are found on the title-page.

The MS. is water-stained.

No. 740.

fol. 288; lines 17; size $9\frac{1}{2} \times 6$; 7×4 .

احسن الحكايات

AḤSAN-UL-HIKĀYĀT.

A collection of thirty-one anecdotes.

Beginning:—

سپاس خداوند سخی آفرین را به سخی ادا نتوان نمود *

It would appear from the preface that the author, who does not reveal his name, was a courtier of Zafar Khân (i.e., Aḥsan Ullah Zafar Khân, Aḥsan, the governor of Kābul and Kashmîr, an autograph copy of whose Kulliyât has been noticed under No. 329). It is said that in A.H. 1041 = A.D. 1632, when Zafar Khân took charge of the government of Kashmîr, he found there Ḥâfiẓ Muḥammad Ridâ, an old man of ninety years of age, who during the fifty years of his life in India had travelled to distant parts of India, and had finally settled in Kashmîr. This Ḥâfiẓ, says the author, occasionally visited the governor, and pleased him by narrating interesting anecdotes and events, of most of which he had been an eye-witness. As these anecdotes were of true events, the author was requested by Zafar Khân to write them down in the form of the present book. The work is named after the author's patron. It is further stated that in A.H. 1053 = A.D. 1643 Ḥâfiẓ Muḥammad Ridâ went on a pilgrimage to Mecca, and died in Madinah on his way back to home.

The anecdotes are for the most part connected with well-known Moslem rulers and kings.

Occasional marginal notes.

Written in ordinary Indian Ta'liq.

Dated, Dulḥijjah, A.H. 1259.

No. 741.

fol. 245; lines 17; size $12 \times 7\frac{1}{2}$; $9 \times 4\frac{1}{2}$.

بهار دانش

BAHÂR-I DÂNIŞH.

The popular romance of Jahândâr Sultân and Bahrawar Bânû.

Author: Shaykh 'Inâyat Ullah شيخ عنايت الله.

Beginning:—

فاتحه كتاب مستطاب أنرفنش و پیرایه صحیفه دانش و بینش الم *

The author, who, according to Rieu, p. 765, died in 19 Jumâda, 1, A.H. 1088 = A.D. 1677, completed the work in A.H. 1061 = A.D. 1651.

The work is preceded by a preface of the author's younger brother and pupil, Muḥammad Ṣâliḥ Kanbû, the well-known author of the 'Amal-i Ṣâliḥ (see No. 569).

For editions and translations, see Rieu ii, p. 765, and Ethé, Ind. Office Lib. Catalogue, No. 806.

Written in fair Indian Nasta'liq. with an illuminated head-piece.

Not dated; 19th century.

No. 742.

fol. 380; lines 13-14; size $10 \times 6\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

THE SAME.

A modern and slightly defective copy of the Bahâr-i Dânişh, beginning as usual.

The last folio is missing.

Written in cursive Ta'liq.

Not dated; 19th century.

No. 743.

fol. 111; lines 11; size $9\frac{1}{2} \times 7\frac{1}{2}$; $8\frac{1}{2} \times 6$.

قصه کامرूप

QIŞŞAH-I KÂMRÛP.

The story of Kâmrûp and Kâmlatâ.

Beginning:—

قصه برادران (پردازان read) غریب آثار و داستان طرازان سوانح روزگار *

In Rieu, ii, p. 763, and Ethé, India Office Lib. Catalogue, No. 821, the work is ascribed to Mir Muḥammad Kāzīm Ḥusaynī, with the *taḥalluṣ* Karīm, who was in the service of 'Abd Ullah Qutb Shah (reigned A.H. 1035–1083 = A.D. 1626–1672), and whose poetic works are noticed by Rieu, ii, p. 683. At the end of the present copy the work is ascribed to Nawwāb Himmat Khān, son of Khf. Jahān Khān. In the beginning of his Maḡnawī, entitled Dastār Himmat, which treats of the story of Kāmruṣ and Kāmlatā, Murā says that his patron, Himmat Khān, wrote the story in prose, and that he versified it under the title Dastār-i Himmat (see Rieu, p. 697). Mir 'Isā received the title of Himmat Khān from Aurangzib, and died in A.H. 1092. See Ma'āṣir-ul Umara.

Comp. W. Pertsch, Berlin Catalogue, p. 995; Sprenger, Oud Catalogue, p. 456.

The work has been translated into English by W. Franklin London, 1793.

Written in careless Ta'liq.

Dated, A.H. 1150.

Scribe: بركت الله.

No. 744.

fol. 10; lines 8; size $10\frac{1}{2} \times 7$; $7 \times 3\frac{1}{2}$.

قصه سلمان فارسي

QIṢṢAH-I SALMĀN FĀRSĪ.

The story of Salmān Fārisī's conversion to Islām, as narrated by Ibn-i Bābūyah (d. A.H. 381 = A.D. 991).

Beginning:—

ابن بابويه عليه الرحمة بسند معتبر از حضرت موسی بن جعفر عليه

سلام روایت نموده الخ *

There is no preface to the work, nor is the name of the author or the title of the work given in the text. The work is however endorsed in a later hand as *قصه حضرت سلمان فارسي*.

Written in beautiful Nasta'liq.

Not dated; apparently 17th century.

The original folios are placed in new margins

No. 745.

foll. 156; lines 15; size $10 \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4$.

ریاض الکمال

RIYĀD-UL KAMĀL.

A Persian romance, written in imitation of the story of *Hamzah*, mixed with numerous maxims and good counsel, illustrated by moral anecdotes, together with a geographical account of the world.

The first three pages are blank, and the MS. opens abruptly thus:—

افزای جوهر فرهنگ درۃ التاج سلطنت گوهر شجر اراغ خلانت

The name of the author could not be ascertained, but it appears from the preface that he wrote this work for *Muhammad Shāh*, surnamed *Raushan Akhtar* (A.H. 1131–1161 = A.D. 1719–1748). The author divided the work into seven *Qism*, each devoted to an *Iqlim* in which the story of some great king is related. The title of the work gives the date of its composition, A.H. 1133 = A.D. 1721.

In the conclusion the author says that this is the first *Jild* of the *Riyāḍ-ul Kamāl*, and that, if chance favours him, he will shortly write the second *Jild*.

The present MS., comprising the story of *Khāwar Shāh* and *Khawrahīd Laqā*, the daughter of the emperor of China, ends with an account of *Jābalsā* and *Jābalqā*.

Written in beautiful *Nasta'liq*, on gold-sprinkled paper, within gold-ruled borders. The first two pages are beautifully illuminated.

The original folios are mounted on new margins.

Not dated; 19th century.

Scribe: نظام الدین انصاری.

No. 746.

foll. 152; lines 11; size 9×6 ; 6×3 .

بکاولی

BAKĀWALĪ.

The popular story of prince *Tāj-ul Mulūk* and *Bakāwalī*.

Author: عزت اللہ بنگالی *Izzat Ullah Bangālī*.

Beginning, as in the Berlin copy :—

زینت دیباچه سخن بنام سخن آفرینی که قفل کنجینه دلہارا الہ *

It would appear from the preface that the author translated this work from Hindūstānī. He commenced it before A.H. 1134 = A.D. 1722, at the request of his intimate friend, Nāẓar Muḥammad (not Muḥammad, as given in Ethé, Ind. Office, No. 828), whose sudden death in Duhijjah in the same year gave the author a very severe shock, and interrupted the continuation of the work. Subsequently, he completed it at the request of some other friends.

Comp. W. Perstch, Berlin Catalogue, p. 996, where the name of the author appears as Ināyat Ullah. The beginning of the present copy agrees with the copy in the Berlin Library as well as with the one noticed by Ethé, Ind. Office Lib. Catalogue, No. 829. This Persian version has again been translated into Hindūstānī by Nihāl Chund, under the title of منعب عشق (see 'Gooli Bukawulee,' Hindustani, by Nihal Chund, preface by J. Gilchrist, Calcutta, 1804, translated into French by Garcin de Tassy in the 'Revue d' Orient,' 1858). A Hindūstānī adaptation of the story, entitled گلزار نسیم, in verse, was composed by Pandit Dayā Shankar in A.H. 1254 = A.D. 1838. See Sprenger, Catalogue, p. 629.

The present MS. is defective towards the end, and breaks off with the following words in the course of the story of Bahram's arrival in the island of Firdaus :—

ناگہ نگاہش بر پشت آئینہ افتاد *

Written in legible Indian Ta'liq.

Not dated; 19th century.

No. 747.

fol. 44; lines 15; size $8\frac{1}{2} \times 5$; $5\frac{1}{2} \times 3$.

تمتہ مهر جبین و نیا افروز

QIṢṢAH-I MIHR JABĪN WA NAYYAR AFRŪZ.

A Persian story on the love adventures of Mihr Jabīn and Nayyar Afrūz.

Neither the author's name, nor the title of the work, is found

anywhere. In the beginning the author designates himself لطیف نزل; but in the subscription he is called کسب نزل.

Written in beautiful Nim Shikastah on floral designed paper, with an illuminated head-piece.

Dated, Rabi' I. A.H. 1150.

No. 748.

fol. 808; lines 25; size 13 × 7½; 10½ × 5.

ناله اندلیب

NĀLAH-I 'ANDALĪB.

The romance of the Prince Mihr-i Jahāngīr, the son of Falak Qadr and grandson of 'Arghū Āshiyān, the king of Rūm and Arabia, and his friend Māh-i Munīr, the son of the Prince's Wazīr, transformed by a bogus Faqīr, one of them into a nightingale and the other into a rose. Hence the story is sometimes styled کُل افسانۀ گل و بلبل.

Author: Khwājah Muḥammad Nāsir Muḥammadi, poetically surnamed 'Andalib: خواجه محمد ناصر محمدی المتخلص به اندلیب.

Beginning:—

الحمد لله الرحيم الرحمن الذي خلق الانسان و علمه البيان

The author, a great Šūfī of his age, was a lineal descendant of the celebrated Saint, Khwājah Bahā-ud-Dīn, the founder of the Naqshbandī order. See *Majma'-un-Nafā'is*, vol. ii, fol. 324^b; *Gul-i-Ra'nā*, fol. 182^b. The author left three sons, of whom the second, Khwājah Mīr Dard, is the author of several works on Šūfism. Arzū, in his *Majma'-un-Nafā'is*, claims to have enjoyed the author's favour for thirty years. The author's son, Khwājah Mīr Dard, in the conclusion of his *Sham'-i-Mahfil* (see No. 1412), says that his father died in A.H. 1172 = A.D. 1759.

As for the origin of the work, the author says that he was pressed by some of his spiritual friends to explain to them the beauties and delicacies of Šūfism and theology, as well as the doctrines of ethics, moral principles, etc. The author therefore expounded these subjects in the form of the present interesting and impressive romance, illustrating it by quotations from the Qurān, the sayings of the Prophet and other great men. The way in which the composition was carried on was that, every night, the author

dictated in Persian a portion of the story, and this was written down verbatim by Khwājah Mir Dard : in his absence, the author's friend, Bīdar, performed the same duty. In the absence of both, the author took upon himself the task of writing. The date of composition, A.H. 1153 = A.D. 1740, is expressed by the chronogram عندليب گلشن ماست.

A full list of the contents is given in foll. 1-14.

Written in fair Ta'liq.

Not dated ; 19th century.

No. 749.

foll. 201 ; lines 25 ; size 12×8 ; $9\frac{1}{2} \times 5\frac{1}{4}$.

بوستان خیال

BŪSTĀN-I KHAYĀL.

The most popular and the longest Persian romance. It relates the adventures of a large number of fictitious personages belonging to the class of Jinns and Peris as well as to mankind.

Author : Muḥammad Taqī ul-Ja'fari ul-Husaynī, poetically surnamed Khayāl محمد تقی الجعفری الحسینی المتخلص بخیال.

The author, a native of Aḥmadābād in Gujarāt, was a pupil of the poet Ṣābit. He came to Bengal in the time of 'Alī Wardī Khān, and died A.H. 1173 = A.D. 1760. He devoted more than fourteen years to the composition of the work. It comprises no less than fifteen volumes. He commenced the first volume in A.H. 1105 = A.D. 1742 at Shāh-Jahānabād, and the last at Murghid-ābād, A.H. 1169 = A.D. 1755, and completed it in the month of Duḥijjah of the same year. The author dedicates the work to his patron, Nawwāb Rashīd Khān Bahādur, popularly known as Mirzā Muḥammad 'Alī Rafī' Ullah, and his brothers, Nawwāb Muḥammad Iṣḥāq Khān and Nawwāb Mirzā 'Alī Khān.

The whole work consists of three great *Bahār*, divided into volumes, some of which are again subdivided into *Gulshān*, *Gulzār*, *Shatr*, etc.

The first *Bahār*, styled Mahdī Nāmāh نامه مهدی, serves as a sort of *Muqaddimah* or introduction to the whole work, and consists of two volumes. It treats of the history of Sulṭān Abul Qāsim Muḥammad Mahdī and of other ancestors and predecessors of Sulṭān Mu'izz-ud-Dīn. The second *Bahār*, styled Mu'izz Nāmāh نامه معز or

Qā'im Nāmah قائم نامه, relates the history of Mu'tazz-ud-Dīn, designated *Ṣāhib Qirān-i Akbar*, that is to say, *Khalīf al Qā'im bi Amrillāh*. It is subdivided into a *Maqaddimah* and two *Gulshan*, each *Gulshan* consisting of two *Gulzar*. The second *Bahār* comprises volumes three to seven. The third *Bahār*, styled *Khurshīd Nāmah*, comprising volumes eight to fifteen, relates the adventures of *Shāhzādah Khurshīd Tāj Baksh* and *Shāhzādah Badr-i Munir*, respectively designated *Ṣāhib Qirān-i A'zam* and *Ṣāhib Qirān-i Aṣḡar*. It is subdivided into seven books جلد, the second of which, consisting of two *Daftar* or *Shatr*, has the special title of *Shāh Nāmah-i Buzurg* شاهنامه بزرگ. Comp. Rieu, ii, p. 770; J. Aumer, p. 57; Ethé, Bodl. Lib. Catalogue, No. 480; Ethé, India Office Lib. Catalogue, Nos. 833-845; Būhār Lib. Cat., vol. i, Nos. 448-460. An abridged Urdū translation of the work, styled *Zubdatul-Khayāl*, was edited by 'Alam 'Alī of Karāyah, Calcutta, 1834; see Garcin de Tassy, *Histoire de la Littérature Hindouie*, i, p. 186.

The present MS., comprising the first volume of the first *Bahār*, begins thus:—

تبارک الذی جعل فی السماء بروجاً النجم

Written in Nim Shikastah.

Not dated; beginning of the 19th century.

No. 750.

fol. 368; lines 15; size 10 × 6; 7½ × 4½.

THE SAME WORK.

The second volume of the first *Bahār*.

Beginning:—

ذکر رفتن سلطان ابو القاسم محمد مهدی و بادشاه زندگان و بعضی

امراء عرب نقله این اخبار از تشابه تحقیق چنین آورده اند

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 751.

fol. 350; lines 19; size $12 \times 8\frac{1}{2}$; $9\frac{1}{2} \times 6\frac{1}{2}$.

THE SAME WORK.

Foll. 1-54. The *Muqaddimah* of the second *Bahâr* or the third volume.

Beginning:—

هرگونه ستایش که در دل هر ستایش کننده بگذرد *

Foll. 56-170. The fourth volume.

Beginning:—

ابتدای سخن بنام خداست

This portion is dated, 17 *Sha'bân*, A.H. 1274.

Foll. 171-350. The fifth volume.

Beginning:—

بعد از حمد و ثنای حضرت رب العالمین و نعت دلکشای سید
المرسلین *

The third and fourth volumes are written in *Nim Shikastah*; the fifth in fair *Ta'liq*.

No. 752.

fol. 153; lines 14; size 12×9 ; 9×6 .

THE SAME WORK.

The sixth volume.

Beginning:—

حمدی که اگر تمام دریاهاى روى زمین مرکب شود الن *

Spaces for headings are left blank throughout the copy.

Written in ordinary *Ta'liq*.

Not dated; 19th century.

Scribe: محمد احسن.

No. 753.

fol. 282; lines 15; size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3\frac{1}{2}$.

THE SAME WORK.

The seventh volume.

Beginning:—

بِذَمِّ خَدَائِي كِه اَز مَشْتِ خَاكِ

Written in ordinary Nim Shikastah.

Dated, 10 Dulqa'd, A.H. 1235.

No. 754.

fol. 329; lines 21; size $13\frac{1}{2} \times 9\frac{1}{2}$; $10 \times 6\frac{1}{2}$.

THE SAME WORK.

This volume, forming a portion of the second *Bahâr*, and called at the beginning 'the third volume of the second *Bahâr*' جلد سوم، از بهار دوم، begins thus:—

بعد حمد حضرت رب الانام جل جلاله و عم نواله و نعت رسول
المرام الم *

Written in Nim Shikastah.

Not dated; 19th century.

No. 755.

fol. 407; lines 21-23; size 11×7 ; 8×5 .

THE SAME WORK.

The eighth volume.

Beginning:—

ادلی حمد و سپاس رب العالمین حکیم علیم و نعت درود سید
المرسلین الم *

Written in different hands.

Not dated; 19th century.

The paper towards the beginning of the copy is becoming brittle.

No. 756.

fol. 108; lines 18-21; size $11\frac{1}{2} \times 7\frac{1}{2}$; $9 \times 5\frac{1}{2}$.

THE SAME WORK.

The ninth volume.

Beginning:—

بعد از سپاس و ستایش خداوند غفور الرحیم و الصلوة *

The copy is defective towards the end, and breaks off with the following words:—

- مهتر با خود فکر کرد که کاری بر آید از همین راه خواهد برآمد و آن
 • مشکل است برگشته نزد خسرو آمد و گفت *

Written in different ordinary hands.

Not dated; 19th century.

No. 757.

fol. 244; lines 15; size $9 \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

THE SAME WORK.

The tenth volume (first *Daftar* or *Shatr*).

Beginning:—

نیکوترین معتمد و عالی ترین ائمه سزاوار جناب حضرت خالق
 البرایست النعم *

Written in ordinary Ta'liq

Dated, 12 Rajab, 1227 Faali.

No. 758.

fol. 216; lines 22; size $12 \times 7\frac{3}{4}$; $9\frac{1}{2} \times 5\frac{1}{2}$.

THE SAME WORK.

Another copy of the tenth volume, beginning as above:—

نیکوترین معتمد و عالی ترین ائمه النعم *

Written in Nim Shikastah.

Not dated; 19th century.

No. 759.

fol. 263; lines 25; size $12 \times 8\frac{1}{2}$; $9\frac{1}{2} \times 5\frac{1}{2}$.

THE SAME WORK.

The tenth volume (second *Daftar* or *Shatr*).

Beginning:—

آغاز دفتر دوم از کتاب شاهنامه بزرگ که مشتمل است بر احوال
 ظفر مال النعم *

Written in hasty Ta'liq.

Not dated; 19th century.

No. 760.

foll. 180; lines 19; size $13\frac{1}{2} \times 9$; 9×6 .

THE SAME WORK.

The eleventh volume.

Beginning:—

انواع محمّدت و ستایش و اقسام شکر و نیایش الخ *

Written in different hands.

Not dated; 19th century.

No. 761.

foll. 299; lines 19; size $12\frac{1}{2} \times 8\frac{3}{4}$; $9 \times 6\frac{1}{4}$.

THE SAME WORK.

Foll. 1-144. This portion, called in the subscription 'the fifth *Jild* of the *Khwarahid Nāmah*' تمام شد جلد پنجم خورشید نامه, corresponds to the twelfth volume of the entire work.

Beginning:—

زبان انسان شمع انجمن سخن وقتی تواند شد الخ *

Foll. 145-299. This is called 'the sixth *Jild* of the *Khwarahid Nāmah*' تمام شد جلد ششم خورشید نامه, and forms therefore the continuation of the preceding portion.

Beginning:—

اماراویان اخبار و نقلان آثار چنین روایت کرده اند که چون صاحبقران

اکبر پوست درخت الخ *

Written in Nim Shikastah.

Not dated; 19th century.

No. 762.

fol. 272; lines 25; size 12×8 ; $9\frac{1}{2} \times 5\frac{1}{2}$.

THE SAME WORK.

Another copy of the twelfth volume, beginning as above.

Written in hasty Ta'liq.

Not dated; 19th century.

Some folios at the beginning are damaged by worms.

No. 763.

fol. 172; lines 19; size $13\frac{1}{2} \times 9\frac{1}{2}$; $9\frac{1}{2} \times 6\frac{1}{2}$.

THE SAME WORK.

This volume, called the third *Jild* of the third *Bahār* جلد سوم، begins thus:—

جميع انواع ثفا واقسام ستایش لا انتبا سزاوار جناب مقدس
خداوندیست اله *

Written in ordinary Indian Ta'liq.

Dated, 11 Shawwāl, A.H. 1257.

No. 764.

fol. 473; lines 19; size $13 \times 9\frac{1}{2}$; 9×6 .

THE SAME WORK.

This MS. comprises three books.

Foll. 1-141. In the colophon this is called 'the first *Shatr* of the fourteenth *Jild*' تمام شد شطر اول از جلد چهاردهم بوستان خیال.

Beginning:—

آغاز جلد چهاردهم از کتاب بوستان خیال که مشتمل است بر احوال
صاحبقران اصغر اله *

The transcription of this part was completed, Muharram, A.H. 1255, in the house of Maulavi 'Ālam 'Alī, at Mahdī Bāg, Calcutta.

Foll. 142-237. The second *Shatr* of the preceding *Jild*.

Beginning:—

آغاز شطر دوم از جلد چهاردهم که مشتمل است بر دو فصل *

This *Shahr* is dated, 5 Dulqa'd, A.H. 1254.

Foll. 238-473. Second of the two *Fasl* of the *Khatimah*, or the sixteenth volume of the entire work.

Beginning:—

الصدق لله الاول بلا اول و الآخر بلا آخر له •

Written in Nim *Shikastah*.

No. 765.

foll. 188; lines 13; size $9 \times 6\frac{1}{4}$; $6\frac{1}{2} \times 4\frac{1}{4}$.

THE SAME WORK.

The *Khatimah* or conclusion, beginning:—

خاتمة الكتاب بوستان خیال و ذکر کدخدائی صاحبقران با ملکه الم •

In the subscription it is called the sixteenth volume. جلد شانزدهم
بوستان خیال.

Written in careless *Ta'liq*.

Dated, 7 Rabi' I., A.H. 1200.

Scribe: زین الدین علی.

No. 766.

foll. 7; lines 13; size $9\frac{1}{4} \times 6$; $7 \times 3\frac{1}{2}$.

قصه سلطان محمود

QIṢṢAH-I SULTĀN MAḤMŪD.

A story. The name of the author is not given in the text, and the title of the work is taken from the opening line:—

Beginning:—

قصه سلطان محمود غزنوی آورده اند که روزی سلطان محمود

بر تخت بادشاهی نشسته بود الم •

The story runs thus:—

One night Sultān Maḥmūd goes round the city in the guise of a *Kutubāl*. He happens to pass by the side of his Wazir's house, and sees a young man attempting to scale the wall of the building. Maḥmūd catches hold of the youth, who requests Maḥmūd to take

him (the youth) to his father for a bail. This is done; but the father, a pious man, refuses to release his son. Maḥmūd then takes him to one of his (the youth's) friends, who releases him on bail on undertaking to produce him in Court in the morning. The youth then relates the incident to his friend, that both he and the Wazīr's daughter were maktab-friends, and that for six months he had been visiting the Wazīr's daughter every night, when each of them recited to the other fifteen chapters of the Qurān. The youth, with his friend's permission, goes to pay his last visit to the Wazīr's daughter. Maḥmūd, who overhears the youth's story narrated to his friend, follows the youth, and finds that the two friends, after reciting the Qurān, part with each other with tears and cries, and the Wazīr's daughter promises to appear in disguise before her friend at the time of his execution. In the morning, when preparation was being made for the execution of the youth, Maḥmūd sends for the Wazīr, whom the king asks to recognise the disguised person. The Wazīr detects his daughter, to his great shame and surprise. Maḥmūd relates the story to the Wazīr, and requests him to effect a marriage between the two, which is done.

Written in ordinary Ta'liq.

Not dated: 19th century.

No. 767.

fol. 102; lines 17; size $11\frac{1}{2} \times 6\frac{3}{4}$; $8\frac{3}{4} \times 4$.

ترجمہ الف لیلہ

TARJUMAH-I-ALF LAYLAH.

A collection of one hundred tales from the Alf Laylah, translated into Persian.

Author: Auḥad bin Aḥmad Bilgrāmi اوحّد بن احمد بلگرامی.

Beginning:—

نیایشی کہ رخسار افسانہ را بگلگونہ بیان بیار آید النعم

In the short preface, the author says that he translated into Persian these hundred tales from the Alf Laylah at the desire of his friends.

Written in ordinary Indian Ta'liq.

Dated, 15 Dūlqa'ad, A.H. 1251.

Scribe: محمد صنعت الله مقام لکھنؤ.

No. 768.

foll. 347; lines 19; size $13 \times 7\frac{1}{4}$; $10\frac{1}{2} \times 5\frac{1}{4}$.

قصه امیر حمزه

QIṢṢAH-I-AMĪR ḤAMZAH.

An incomplete copy of a Persian romance, without any title or author's name. It seems to be a fragment of the popular romance of Amīr Ḥamzah, the son of 'Abd ul Muṭṭalib and uncle of the Prophet. The persons, who play conspicuous parts in this version, are Abā Muslim, Miḍrāb Shāh, Naṣr Sayyār.

The MS. opens abruptly with the following Dāstān :—

داستان رفتن نصر سیار بطرف خراسان - فریاد ز دست فلک

بی بیداد - هرگز گره بسته کس را نکشاد *

The MS. ends at the beginning of the forty-third Dāstān, with the following words :—

امیر دلاور قلعه بغداد اسلام آباد کردند السلام *

For the romance of Ḥamzah قصه امیر حمزه, see Rieu, ii, p. 761; Ethé, Bodl. Lib. Catalogue, No. 473; Ethé, India Office Lib. Catalogue, Nos. 784-785, etc.

Written in ordinary Ta'liq.

Not dated; 19th century.

THE END.

